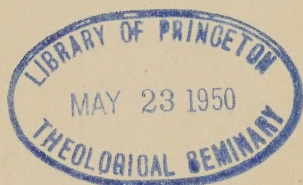




A. J. Tomlinson

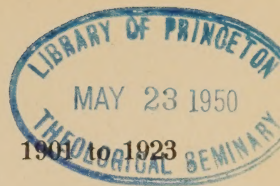


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Tomlinson, A. J.
Diary of A. J. Tomlinson



IN LOVING MEMORY OF
BISHOP A. J. TOMLINSON
BORN SEPT. 22, 1865 DIED OCT. 2, 1943

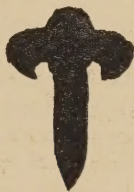
VOLUME ONE



1903 to 1923

DIARY OF A. J. TOMLINSON

*Founder of The Church of God, General Overseer,
1903-1943 — Outstanding Leader of the
Pentecostal and Holiness Movement*



*Editorial Notes by His Son, HOMER A. TOMLINSON
General Overseer of The Church of God*

*"The sceptre shall not depart
from Judah, nor a lawgiver from
between his feet, until Shiloh
come; and unto him shall the
gathering of the people be." Gen-
esis 49:10.*

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By Homer A. Tomlinson

9305 224th Street, Queens Village 8, New York

Library of Congress, Washington, D. C.

Upon publication, the Diary kept by A. J. Tomlinson, in his own handwriting, 1880 to 1943, will be placed in the Library of Congress, Washington, D. C., where it will be available to any who desire to read the entire work in the original.

This was received in special consideration by the Librarian of Congress, as the Diary represents the rise of the only great religious movement of the twentieth century and from beginnings wholly in the United States.

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DEDICATION

*To the gathering together of
all the people of God in one
fold, with one Shepherd, in an-
swer to the prayer of our Lord
in the seventeenth chapter of St.
John, this Diary is dedicated.*

Chapter I

Twentieth Century Apostle

"Great Things Close By Now"

From beginnings in the Church of God movement came forth during the leadership of A. J. Tomlinson the world encircling movement widely known as the Church of God, The Assemblies of God, the Church of God in Christ, Pentecostal Holiness and the Foursquare Gospel Church. These five, with independent groups and congregations, variously described as Pentecostal, Holiness, etc., have in the aggregate some 25,000 congregations in the United States, with the distinctive form of worship first appearing in practise and doctrine in the Church of God at Camp Creek, N. C., and which A. J. Tomlinson found there in 1896, while a colporteur of the American Bible Society. Another 75,000 congregations of like faith, and for the most part indigenous, may be found in the other countries of the world.

In this company came forth first on a large scale the baptism of the Holy Ghost with the speaking with other tongues as in Acts 2:4, as the evidence. Also the signs and wonders described in St. Mark 16:17-18. Miracles of healing of all manner of diseases made first appearance in this group on a large scale, and now many millions bear witness to this miracle and engage in prayer for the sick.

In great wonder, A. J. Tomlinson, whom many feel could be counted the founder of the movement, giving the message its great impetus, doctrine, government and leadership, kept a most careful diary of the development, much of it day by day.

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Writing in material terms of this vast work, buildings in Cleveland, Tennessee, alone, housing church of God activities, are valued at some \$5,000,000.00. Other groups linked in their beginnings to this headquarters at Cleveland, Tenn., have properties for headquarters of approximately the same importance. In Springfield, Mo., the Assemblies of God has a like strength either erected or in process of construction. The Foursquare Gospel Church, Los Angeles, Cal., could probably value its headquarters and temple at five million. The Church of God in Christ has the largest church anywhere, of first class construction, and seating 9,000, in Memphis, Tenn.

Probably as many as a hundred thousand church buildings are occupied by the congregations of this movement in all the world. Tens of thousands of these are new and spacious. Angelus Temple, of the Foursquare Church, cost about \$2,000,000.00. And in addition many schools colleges, orphanages, in nearly every country of the world. The Assuit Orphanage, in Egypt, houses a thousand Arab children.

Trinity College, Waxahachie, Texas, formerly Presbyterian, is now the Southwestern Bible School of The Assemblies of God. Bob Jones College, of Cleveland, Tenn., is now Lee College, of the Church of God.

The largest church in Stockholm, Sweden, is not the state church, Lutheran, but the Philadelphia Church of this movement, with 4,000 members. The largest church in Mexico City is not Catholic, but the Church of God.

As we go to press it would appear that a conservative estimate would be that 30,000,000 souls, some in every nation, have embraced this movement and represent a spiritual and numerical strength of startling meaning, in comparison with

TWENTIETH CENTURY APOSTLE

the 6,000,000 Jews in all the world, 210,000,000 Protestants, 185,000,000 Orthodox, and 400,000,000 Roman Catholics.

* * *

These trace to beginnings with A. J. Tomlinson in finding a single church in the mountains of North Carolina in 1896, while a colporteur of the American Bible Society and the American Tract Society. This church had a new doctrine, new power, a restoration of the gifts of the Apostolic age. He studied this movement, watched it for seven years, and then united with it. He then gave it a form of government, vision and hope, and a leadership that was blessed of the Lord so the movement reached the ends of the earth in a Biblical period of forty years.

A study of the life and ministry of A. J. Tomlinson seems to reveal that, as Thos. A. Edison released in practical form the wonders of electricity, A. J. Tomlinson took an outstanding lead in releasing this new spiritual force.

To him could be traced the gathering of some of the largest church conventions and audiences in the history of Christianity; world-wide acceptance of the miracles of healing by the laying on of hands and prayer; of the entrance of women on a large scale into the ministry; a new, lively style of church singing; the use of all musical instruments in church service; of spiritual gifts in the church (1 Cor. 12:8,9,10); of signs following believers (Mark 16:17-20).

He gave the movement its first Bible training schools, publishing houses, orphanages, and inaugurated one of the largest missionary movements yet recorded of any church movement in history.

In the pages of the diary you will find in vivid description the beginnings and development of the movement, A. J. Tomlinson's intimate and full part in the unfolding of the pattern. And yet it does not

DIARY OF A. J. TOMLINSON

appear that he knew or felt how much was being accomplished, but always the vastness of the work yet to be done. His first diary entrance was Jan. 1st, 1880, at the age of fifteen. His last entry Sept. 2, 1943, a month before his death:

"The Assembly is coming close now, Sept. 8-14. Great things close by now!"

That was it, looking forward!

On Sept. 16, 1943, at his home in Cleveland, Tenn., he took me by the arm and led me into his bedchamber. He placed two arm-chairs side-by-side. Seating me in the chair to his left, he sat down. He took a little time to formulate a question that was on his mind. At last he had it in a form which satisfied him. Then he asked a question of utter climax of ministry:

"Homer, have we found the way to take the whole world for Christ and His church?"

Stirred by the enthusiasm of his leadership my whole life, burning with the zeal that flamed to new heights before such a question, I dared give answer without a moment's hesitaton:

"Yes, we've found the way!"

"What is it?" he asked simply.

"That we shall go ahead, and ask everybody to help!"

My father leaped up from his chair in fullness of strength, shouting out, "That's it! That's it!"

We spoke together for a full two hours of the details, came to perfect understanding in all particulars. Then he insisted I must relate this entire matter with witnesses to the assistant publisher, A. D. Evans, and the treasurer of the church, A. J. Lawson, which I did. At 3:00 P.M. of that day I met my father before his office, ready to go back to New York. His last question was to inquire: "Did you tell Bro. Lawson?" "Yes," I answered. "Did you have witnesses?" I assured him that I did. "Did you tell

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Bro. Evans?" he further questioned. "Yes," I continued to answer. "Did you have witnesses?" I answered that I did. They were standing beside me and my father at the time.

Fully satisfied, he lifted up his hand, saying, "Now, Go!"

Those were my last words concerning the work of the church with my father, for within a few hours he took sick in his office, and was hastened home to his bed, and from which he did not rise. Sixteen days later, Oct. 2, 1943, he died.

* * *

From the lives of the Apostles and of the saints of God in all ages all of us have drawn strength. In the climax of the church age, which so many of us feel is now upon us, surely the unfolding of the life of my father, from childhood, through the days of extremity, spiritually, financially, physically, as well as through the vast orphanages and revivals, earth-encircling labors, can inspire hope and courage among those of us yet laboring in the vineyard of the Lord.

Among background ministers will come A. B. Simpson, Carrie Judd Montgomery, Bud Robinson, B. Carridine, J. M. Pike, Charles G. Finney, Dwight L. Moody, W. B. Godbey, M. W. Knapp, Seiss, Morrison, Gleason, Culpepper, Shellhamer, many another who led in the great Holiness movement which immediately preceded this vast church of God, Holy Ghost, Pentecostal Day movement to which A. J. Tomlinson gave such outstanding leadership.

Associated with A. J. Tomlinson in the beginnings and part and parcel together, laboring side-by-side with him were E. N. Bell, founder of the Assemblies of God; J. H. King, founder of the Pentecostal Holiness Church, Aimee Semple McPherson, founder, of the Foursquare Gospel Church; Mattie Crawford, founder of the Apostolic Faith, Portland, Ore.; Elder

DIARY OF A. J. TOMLINSON

Charles H. Mason, founder of the Church of God in Christ; Elder Charles Seymour, B. F. Yoakum, William Hamner Piper, Leonard, Cossum, Caruthers, Goss. A.G. Garr and Thos. J. McIntosh were the first of the missionaries. In the great beginnings and moving through the pages of the diary are names of great meaning, whose labors cannot be forgotten: G. B. Cashwell, F. M. Britton G. F. Taylor, M. M. Pinson, H. H. Rogers, John W. Buckalew, F. J. Lee, M. S. Lemons, W. F. Bryant, R. G. Spurling, Charles F. Parham.

Among others were Smith Wigglesworth, of England; Williams, of Norway; Haywood, of Indianapolis; the Nortons, India; the Lakes, Africa; Lillian Trasher, Egypt; Blanche Appleby, China; Mrs. M. E. Sexton, Atlanta; fellow-laborers all, who with others went to every nation of the earth swiftly and with power.

In the diary will be found, as in the Acts of the Apostles, accounts of the good things, and careful records of the events and circumstances which divided or hindered the movement. These were largely due to differences of doctrines, and in the diary can be found both sides of the picture.

There are now many hundreds of the divisions, all keeping to a great extent the doctrine as first set forth in the church of God in the leadership of A. J. Tomlinson. Many of these divisions came about because A. J. Tomlinson seems to have felt that his principal task was to hold to the doctrine and practice as at first revealed in the church he found back there in 1896.

* * *

In the course of writing about this work—I began at the age of eight—I have had occasion constantly to revise some of my estimates concerning the work led by A. J. Tomlinson, my father, but I can say that it has been my experience throughout all the

TWENTIETH CENTURY APOSTLE

years, when I would publish information in book or pamphlet, in periodicals or in the public press, both acquaintances and strangers, having added information, would communicate with me of yet greater things of which I had not heard. For that reason I have always had to revise my estimates upwards—it had been greater than I could ask or think!

It has seemed no violence to count the ministry of A. J. Tomlinson as definitely typifying this vast twentieth century religious movement, and as truly as did Martin Luther typify the sixteenth century reformation, John Wesley for the eighteenth century. Only A. J. Tomlinson kept so clear a record of this movement, as recorded in the diary, and in special meaning starting March 7, 1901.

In preparing the Diary for publication it seemed desirable to give some information of surrounding circumstances, and of developments in world events, to give added meaning to time and place of the events recorded.

Luther's reformation has seemed to take its place as the great spiritual and religious change in the times of the Renaissance, in learning, the arts, the discovery of the new world. John Wesley's part, two hundred years later, was a vast spiritual movement co-incident with the settlement of the new world and new meanings for liberty and freedom. It has been in the A. J. Tomlinson era, and side-by-side with it, that we have seen come forth power, electricity, oil, the automobile, the radio, the airplane, the great strides in natural sciences, health, education. And this right up to the new age, atomic!

This movement, led in an outstanding way by A. J. Tomlinson, is the only religious movement, truly distinctive, that has come up in this era, and reached such world proportions. And the only one from the New World. Luther was German, Wesley, British.

The development of the diary will set forth many

DIARY OF A. J. TOMLINSON

differences between A. J. Tomlinson and other leaders of the movement, but these will not be more important than differences which arose out of the ministry of Luther, Wesley, Calvin, and even the Apostles, Peter and Paul. The movements of Luther, Wesley and A. J. Tomlinson were big enough to divide!

In a work so great, and covering so many years, I cannot be expected to know or mention all who contributed to this vast earth-covering work, but I do make this offer, that if it should come to the attention of any who feel they could strengthen this work by giving further accounts I will gladly consider them for use in further printings and revisions. For those who may choose to disagree with any of the record given in this book, I may testify that I was born the year my father was saved, 1892, and have been a witness from earliest childhood. Providentially, as I feel, I conducted the office work at the headquarters in beginning days, operating both the printing plant, office, and preparing the paper for printing. As my father was in the very climax of his evangelistic days, spending little time at home in the office, I had better opportunity than he did to keep a good account of contemporary church events and personalities.

* * *

This Diary takes into account the humblest days of ministry—and reaching into the utmost parts of the world, as at Easter, 1943, just before his death, when his Easter message was heard around the world from New York, by short wave, by two hundred and twelve stations in the U. S. A., a year, when owing to war conditions, even the Pope of Rome could not be heard. This service was conducted by myself. Those who close their eyes and understanding to the testimony of this great ministry of A. J. Tomlinson, and its significance as it unfolds in his Diary, fall back from a greatness of triumph for the

TWENTIETH CENTURY APOSTLE

kingdom of God for which the whole earth could rejoice in realization.

Those whose faith rises up and gives thanks for what has been accomplished in these forty years will find their vision opened to the task yet unfinished, and with a courage to finish it in accordance with Romans 9:25-28.

“As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

“And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

“Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

“For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.”

Homer A. Tomlinson,
9305 224th St., Queens Village 8, New York
Sept. 8, 1948

Chapter II

From A Quaker Meeting House

Biographical Sketch of A. J. Tomlinson

Ambrose Jessup Tomlinson was born Sept. 22, 1865, in a farm cottage in the Chester Quaker meeting house community, three miles north of Westfield, Indiana, some twenty miles north of Indianapolis, the state capital. He was the only son of Milton and Delilah Tomlinson, and was so tiny at birth he had to be held on a pillow. His mother, discouraged because of his sickness and frailty, prayed earnestly that if the Lord had no special purpose for keeping him here, to let him die, he was such a care for the first six months.

He had three sisters, Violet, Kizzie and Ella, and two half-sisters, Esther and Abby, being children of his father's first wife, who had died. The home surroundings were that of a typical Quaker family, living on a two hundred and forty acre farm about a Quaker meeting house. Milton Tomlinson had an older brother, Noah, who lived on a nearby farm. So close were they in all activities, particularly in building by contract, such as sections of the Monon railroad, that there was quite a Sunday School story about them. A little boy was asked who built the Ark. Before he could think of the answer someone said, "Noah built the Ark." "I bet Milton helped him," the boy exclaimed.

The Tomlinson families had moved to Indiana from the vicinity of High Point, North Carolina, being members of the well-known Tomlinson family, one branch of which built up the great furniture manufacturing enterprise in High Point bearing that name, and one of the largest in America.

FROM A QUAKER MEETING HOUSE

On April 24, 1889, A. J. Tomlinson was united in marriage with Mary Jane Taylor, next to the oldest of thirteen children. The Taylors were a prosperous farm family, also Quakers, living some twenty miles from Chester, at Rushville, and of a family which had also come to Indiana from North Carolina. To this union was born Halcy, 1891, Homer, 1892, Iris, 1895, Milton, 1906.

Led to the altar in the Chester Quaker meeting house by his wife after marriage, he was converted in July, 1892. Charles H. Stalker, who also became a noted minister and evangelized around the world, was saved in the same services. Very soon the new convert began holding services, and was an exceedingly zealous worker for the Sunday School. J. B. Mitchell, of Sandusky, Ohio, a Southern mountain missionary, and colporteur for the American Bible Society and the American Tract Society, took him on a Southern trip in 1895, and by 1896, we find him preaching in the mountains of western North Carolina, east Tennessee, and north Georgia.

Then with J. B. Mitchell he took yearly trips to the mountains, finally moving to Murphy, North Carolina, in May, 1899, with his family. In Murphy they occupied two houses, just opposite the railroad station, for about a month, then took up residence in Culberson, twelve miles south of Murphy, and right at the Georgia line. This was his home until 1904, with the single exception of a school year, when he took his family to Elwood, Indiana. In December of 1904 he moved with his family to Cleveland, Tenn., taking up his residence at 2525 Gaut St., in that city, and where he made his home until the end of his life.

His older daughter, Halcy, died Jan. 14, 1920, at the birth of her second child. A. J. Tomlinson breathed his last on Saturday, October 2, 1943, and was buried in Fort Hill Cemetery at Cleveland on

DIARY OF A. J. TOMLINSON

October 6, following. His wife survived him eighteen months, and fell asleep March 22, 1945. She was buried on Palm Sunday, March 25, beside her husband.

A. J. Tomlinson had the advantage of a good education, attending the Westfield Academy, Westfield, Indiana, was outstanding in athletics, in the drama and music and took many awards for his penmanship. In the farm activities he was a hard worker, operated the threshing machine activities for the community, in those days a threshing machine and traction engine. His first diary entries were in the account books and souvenir memorandum folders and almanacs of the John Deere Company and Moline Plows. Some years he used Wakefield's Medical memorandum books, as well as Pierce's, popular home remedies of those days. One time he entered politics, was nominated, but not elected, to the office of sheriff of Hamilton county. Included in his activities was the operation of a cooperative creamery and dairy. Assisting his father now well advanced in years, he lived in his father's house a part of the time, his older son, Homer, being born in the same house as himself, the two sisters in cottages nearby.

A. J. Tomlinson was five feet, seven inches in height, and in maturity his average weight was 168 lbs. He was possessed of an indefatigable energy, could outwalk and outlast many younger about him, even a month before his death. To those near him it often seemed he was slow of action, and of arriving at decisions, but on once entering upon an activity, or having set an objective he could pursue it to the end, never wavering.

Though beset all of his life with many difficulties and burdens his face and disposition never lost out to any hardness, his countenance appearing ready to break forth into a twinkle with the least

FROM A QUAKER MEETING HOUSE

provocation. No crowding was able to force him from the even temper of his way. He laughed heartily as he was being shot at in the night. "This is something else," he said with an outright chuckle, when served with a summons to appear in court, and he was in court actions for the Word of God much of his life, he and his company hailed into court both by enemies without, and enemies within. These actions affected work in nearly every state of the Union and overseas. "Look at that," he would say by way of exclamation when defamatory and hurtful things would appear in the public press or in privately printed books in false accusations.

He was one that neither success nor adversity altered. Before the vast thousands at the Assemblies, described in 1936 by the *Chattanooga Daily Times* (owned by the *New York Times*), as "second only to the Eucharistic Congress of the Roman Catholic Church," he saw no more occasion to exult than before an audience of a dozen, as he spoke of the hope of the church through Christ. It was estimated that a hundred and fifty thousand different individuals attended the six-day General Assembly that year, at Cleveland, Tennessee. The largest registered attendance was 20,077 in 1940.

Surely he was one who feared God, for he could lose churches by the hundreds at a time rather than alter the vision of the church as he saw it in the Scriptures. Scarcely could he speak the name of Jesus without halting a moment, lifting his eyes a little heavenward, a tear welling to his eyes, and then he would speak the name so precious to him. He didn't speak of the church of God so much in those words, but more frequently he would say, "The Lord's church," to give significance to its meaning that it was God's church, and not just a name.

He dressed modestly, but neatly. Much of the

DIARY OF A. J. TOMLINSON

time his knees were baggy and the toes of his shoes turned up, from his practice of being on his knees in prayer. Most of his life he wore a rubber collar, for he preached with such fervency that the stiff linen collars soon wilted from sweat and he never did get to wearing the soft collars. In manner of eating, he always ate with restraint, seldom ate between meals, sedulously avoided eating at night after services. Traveling as much as 55,000 miles by train in a single year, he never did occupy a berth, desiring to save the money, and insisting that he slept well in the day car seats.

He never wore clerical garments, such as surplice, or gown, or any insignia of ministry. He never developed a manner of speaking considered to be clerical, or ecclesiastical. His messages as a rule would start very slowly, and for the first half hour would sometimes begin to weary the listener, then would begin to appear the full tide of ministry. "Take your congregation with you," was his word in describing the manner of his preaching.

In conversation he was a most patient listener, spoke very little himself. He was always accessible to all. Any, from the least important to the most important, he seemed to be able to receive with the same enthusiasm. With literally ten thousand foes besetting him he could maintain his spirit of victory and enthusiasm. Asked how he could do this, he answered, "Ever since I have known the will of God I have felt satisfied!"

There were those who felt that he was far from being an orator, yet more gathered to hear him, and see the work he led, than of any other minister in all history. And his messages would sometimes last five hours!

So did he inspire ministers to greater things that he probably ordained and licensed more ministers than any other man in church history! So easy

FROM A *QUAKER MEETING HOUSE*

did it seem for him to build a church that thousands receiving their ministry from him would immediately withdraw from him and start church groups of their own. And such have themselves organized separate groups, holding largely the same doctrines and church practices they learned from him, of from a half dozen congregations, such as the True Bible Church of God, to the seven thousand of the Assemblies of God church, started by a church of God brother in Arkansas, E.N. Bell, and who became their first chairman.

* * *

He learned of divine healing from reading the tract of Carrie Judd Montgomery, who had been healed in 1877, and from 1892, the year of his conversion, to the date of his death, he fully trusted the Lord for his body, never having a physician, nor taking any medicine. In 1938 he sent Homer a wire: "I am fighting death face to face. Come and pray for me and anoint me with oil and I shall be healed." Homer boarded the train immediately in New York and went, and did pray and God did give his father healing from that moment, and five more and the most notable years of his whole life.

Yet in regard to divine healing, he had counselled Alexander Dowie people, who came in large numbers from this same movement he had found, that it is not wise to overemphasize the divine healing message! Yet he did not deprecate the work of Dowie, though Dowie took away nearly all of the people from the mountains and moved them to Zion City, Ill., where they worked in his lace factories, and became a work that trying to combine the secular finally yielded to a minor position, while the church of God swept on and on, and multitudes of the Dowie people came back to the faith at the beginning back there in those mountains of western North Carolina, and still believing in divine healing.

DIARY OF A. J. TOMLINSON

Appended in this work is a complete statement of the revelation and doctrine vouchsafed to A. J. Tomlinson as accurately and clearly as it can be set down. It is a pattern proven in the crucible of forty years. We would take occasion to commend to all sincere consideration of these doctrines and practices, comparing them with a careful study of the Scriptures for foundation. Of course in many respects these will vary from the practices of many good churches who have wrought valiantly according to their revelation. But how many practices are now carried forward in churches just because it has been a custom or tradition, and how many are actually based on an earnest and sincere study of the Scriptures for our time? That is the question we can all ask ourselves, examining ourselves betimes to see if we be in the faith.

* * *

A. J. Tomlinson lived to see the whole earth filled with the doctrine, and on the day of his death the press and radio of the world hailed him as the "Founder of the Church of God," this appearing in every newspaper of the U. S. A., overseas in press and radio. The city of Cleveland, Tennessee, and from which he had carried forward his greater work, paid a tribute at his funeral such as had never been given to a citizen, public or private, and in fullest recognition of their love and esteem, by closing all stores and business and detouring through traffic, in his honor.

One asked him what degrees he held. Though he had founded schools, he had no degree. He said at the time that if he ever took a degree he would like for it to be "B. T." Asked what it meant, he said, "Base Things!" From the Scripture:

"But God hath chosen the foolish things of the world to confound the wise; and God hath

FROM A *QUAKER MEETING HOUSE*

chosen the weak things of the world to confound the things which are mighty:

"And *BASE THINGS* of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"That no flesh should glory in his presence."
1 Cor. 1:27-29.

In that appears the humility and the stature of the man, A. J. Tomlinson. The dairy appears as it is written in his own hand, and if there appear startling things, dare recall that his work was very great, reaching the ends of the earth, and yet rising in overwhelming strength. He has left to us who follow after a heritage of great hope and the spirit of triumph.

The portion of the diary of A. J. Tomlinson kept with care and special reference to the development of the vision of the Church of God in these last days starts Thursday, March 7, 1901, and the page is headed, "Journal of Happenings." This book is a ledger of 119 pages, and contains entries up to Jan. 7, 1907. The second book, a ledger of 170 pages, contains entries from Jan. 7, 1907, to Dec. 31, 1910. A third book, of 184 journal pages, and covering the period from Jan. 12, 1911, to Dec. 31, 1918, sets forth the highest peak of his work in the first part of the church of God, 1903-1923. During this period vast divisions began to enter the work, with many changes in doctrine and church practice, departures, he felt, from the vision.

The fourth book, of 132 journal pages, carries the entries from Jan. 1, 1919, to Dec. 31, 1926. The fifth and last book, starting with entries in journal pages on Feb. 13, 1927, contains its last entry, Sept. 3, 1943, on page 134.

By providence also he kept a special diary of the establishment and development of the church

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of God at Cleveland, Tenn., from the time of its organization, Oct. 10, 1906, with the transfer of several members from the church, at Camp Creek, N. C., where he had first found the first church and united with it, June 13, 1903, and from Drygo, Tenn., twelve miles north of Cleveland. This was kept with entries in a large ledger of 200 pages, with considerable record of the finances, and of details of the services, of the building of the church edifice at Cleveland, and concluding with the dedication of the large addition, Dec. 22, 1912. This diary was kept largely by A. J. Tomlinson in his own handwriting and concludes with these words:

“At 5 o'clock P. M., Dec. 22, 1912, we formally gave the house over to God. The power continued to fall as our pastor stood and continued the prayer. After this a good handshake, talking in tongues, dancing, falling under the power, songs and shouts, tears and praises, was the order. At the close many raised their hands and all pronounced the benediction in concert. Thus was the dedication of the addition to the original house. All glory and praise to our God.”

Three pocket memorandum books give records and memorandums of special occasions and important developments while on journeys between 1896 and 1909. The first and most important of these is kept in the official memorandum book of the colporteur of the American Tract Society, New York, and while on journeys in many states, including important developments in his life while in New York City and Maine.

Ten other pocket memorandum books give accounts of events day by day, by the calendar, for 1880 and 1881, and contain significant entries for many of the years from 1882 to 1898.

Chapter III

Visits New York—And The Great Smokies

"He's Looking for the Church of God"

A. J. Tomlinson recounts in his testimony how zealous he was for the Lord after his conversion in 1892. The following summer, while plowing on his father's farm, he was so anxious to know more of God he placed a Bible at each side of the corn field, glanced at the pages while turning his horses, would meditate upon the words while plowing. While thus engaged a light flashed, brighter than the summer Sun and he heard a voice calling him to God's service. He fell prostrate in the field, dedicated himself wholly to that call. Nor had this been the first time when he had sensed something important in his life. A little before, sitting by the fireplace with his wife, the lightning had flashed down the chimney, accompanied by an awful crack of thunder. In that moment he resolved to establish a family altar, of daily worship, and which he maintained for the remaining fifty years of his life, his wife careful to observe it when long absences in Christian labors kept him away.

In his zeal for the Lord he searched the Scriptures, and began a search for more of God. Wherever he would hear of blessings of the Lord he was interested. He visited the Dwight L. Moody meetings at the peak of that wonderful ministry in the World's Fair days in Chicago and other available occasions. He visited Seth Reese, Stephen Merritt, Bishop Taylor. He was absent from home much in long journeys, "Looking," as he has testified betimes, "for the church of God." This should be a place, he felt, where all the gifts and miracles and signs and won-

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ders of the Acts of the Apostles would appear in confirmation of the Word.

When he visited Stephen Merritt, a noted church leader and philanthropist in New York, who had an undertaking parlor, he was so anxious to hear all that Stephen Merritt could tell him, not losing a moment, that he insisted on sleeping at the undertaking parlor, visiting with that inspiring servant of the Lord. (Stephen Merritt Funeral Homes are yet important in New York.) Stephen Merritt had no couch for a visitor and A. J. Tomlinson caught what sleep he could lying in a coffin that night, to awake and hear more the next morning! This was the same Stephen Merritt that brought Sammy Morris, black boy from deep Africa, who wanted to come to Taylor University, Upland, Ind., to learn more of Jesus. Stephen Merritt had received Sammy Morris and took him in a horse-drawn coach up Fifth Ave., New York, to see the great buildings. Unlearned, black, little Sammy Morris told Merritt what he wanted was God, not Fifth Ave., and pulling his benefactor by the hand drew him on the coach floor beside him for prayer. The story of Sammy Morris is one of the legends of a life that, given a few short months only, has influenced millions of Christians in all the world.

* * *

John B. Mitchell, of Sandusky, Ohio, came into the Chester Community, near Westfield, Indiana, in the interest of his work as a mountain missionary in the South, and colporteur of the American Bible Society. Coming upon A. J. Tomlinson, now at the age of thirty, with little difficulty Mitchell, already above fifty, was able to persuade the younger man to go with him on journeys to the mountains of east Tennessee, western North Carolina and north Georgia, the area of the Great Smokies, the heart of which is now set apart, since 1935, as the Great Smoky Mountain National Park, and is visited by more

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people yearly than any other national park.

In those mountains in 1896, A. J. Tomlinson, driving his Bible wagon, came upon a church at Camp Creek, N. C., in Cherokee County, where he saw a wonderful sight—more than a hundred had received the Holy Ghost in a revival that year, and all speaking with other tongues as on the day of Pentecost. He found that about thirty had received a like experience in 1892, in the same community. For seven years he studied this amazing thing. He saw the miracles of healing.

He saw many forms of fanaticism and wildfire creep in, then he met many of the people coming from many parts of the United States to inquire about what was going on. Among these were some from Topeka, Kans., with Charles F. Parham, in whose company, on returning to Topeka, they testified of this wonderful sight, and Charles F. Parham leading his company in prayer, twelve of them received the Holy Ghost in 1901. This group began to testify also of "speaking with other tongues." By 1906 the message had reached Charles Seymour, a minister of the African Methodist Episcopal Church, and he had arrived in Los Angeles. On April 6 that year began an outpouring of the Holy Ghost in the colored church mission on Azusa St. Soon the news of this began to spread. A. G. Garr, from Charlotte, N. C., a Baptist minister at the time, was the first white minister to receive the Holy Ghost in the Azusa St. revival. G. B. Cashwell of North Carolina went out soon after. He being allied in the work A. J. Tomlinson had asked him to come to the 3rd Annual General Assembly of the church of God, and report what he had found in Los Angeles. This was held at the headquarters of the church of God in January, 1908, and with this background, the diary of A. J. Tomlinson begins with an entry on Jan. 1, the diary being kept at his home at Cleveland, Tenn.

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The entries in the diary are printed just as they were written with abbreviations and punctuations as they appear. There has been no editing of the diary itself, for grammar or language, or manner of expression, and A. J. Tomlinson made no corrections himself, nor crossed out any, nor made any erasures.

Chapter IV

Endued With Power From On High

A. J. Tomlinson Receives the Holy Ghost

It was the year 1908 which could be counted as the beginning of the world-wideness of the labors of A. J. Tomlinson, and for the presentation of the diary it could be helpful to begin with the entries of that year.

JANUARY, 1908

Jan. 1. Held meeting at the meeting house last night till after midnight. God helped me to preach, and there were two professions. Preached three sermons since last writing. This makes 203 sermons in the year 1907. I am praying that I may be able to do much more this year for Jesus than any year in my life. May God grant this prayer.

Jan. 6. I went to Union Grove Sat. night to be there for Sunday meeting. I had to walk four miles through the rain and mud and dark, except I carried a lantern. I preached one sermon and returned home for meeting here at night. Bro. Jesse Clark preached a good sermon. Three professions. Good interest in the whole congregation.

Jan. 13. Our Assembly consumed the last three days of last week. Sat. night Bro. (G. B.) Cashwell preached and on Sunday, yesterday, at nearly the close of his discourse, the Spirit so affected me that I slid down off my chair onto the floor, or on the rostrum, and as I went down I yielded myself up to God; and after a considerable of agony and groans my jaws seemed to be set, my lips were moved and twisted about as if an examination of them were being made. After that my tongue was operated on in like manner, also my eyes. Several examinations

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seemed to be taken, and every limb of my body was operated on in like manner, and finally, while lying on my back both of my feet were raised right up in the air several times. Then I felt myself lifted as in a great sheet of power of some kind, and moved in the air in the direction my feet pointed.

As I lay there great joy flooded my soul, my hands clapped together and I glorified God without any effort on my part. At other times the most excruciating pain and agony, but my spirit said "yes" to God at every point. My mind was finally carried to Central America, and I was shown the awful condition of the people there. After a paroxysm of suffering the Holy Ghost spoke through my lips and tongue beyond my control, and which seemed to be the very language of the Indian tribes there.

Then after a little rest I was carried in mind to all of South America, and of all the black pictures that was surely the blackest. Then my mind settled on Brazil. Then, after another paroxysm of suffering, the Spirit spoke again in another tongue. After a little relaxation I was shown Chile, with the same effects and results. In like manner Patagonia, down among those illiterate Indians. At each place I was shown I gave assent to go to them. From Patagonia to Africa, and on to Jerusalem, and while here awful suffering in my body. I never can describe it. After every paroxysm of suffering came a tongue. From there away up to Northern Russia, then to France, then to Japan. Then I seemed to get back to the U.S., but soon I was taken up north among the Eskimaux. While here the language seemed to be a little like the bark of a dog. Then somewhere in Canada.

Then I came back to Cleveland, and I seemed to be asked if I was willing to testify or speak on the public square of the city. Without any effort my spirit seemed to give consent. Then to Chattanooga. From there my mind seemed to be carried along the

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railroad to Cincinnati and right on through the city to my old home in Indiana. To Westfield, then Hortonville and Sheridan came up, and a little meeting house way back in the country from Sheridan, where I held a meeting ten or twelve years ago. I must say, too, that somewhere in the experience I came in contact with the devil, and while in this state came to the awfulest struggle of all. And while talking in an unknown tongue to me the Spirit seemed to envelop me and I was taken through a process of casting out devils. They went.

Also the 16th of Mark came up, these signs shall follow, dwelling on casting out devils, speaking in tongues and taking up serpents. I seemed to try to get to the healing of the sick, but could not quite get to that. Numbers of people came before me whom I could see coming. Among them were my wife and children. I seemed to see us all on a missionary journey. Glory to God! I must not fail to tell about the song I sang in unknown tongues. Oh, it was glorious!

This was really the baptism of the Holy Ghost as they received Him on the day of Pentecost, for they all spake with tongues. With all I have written it is not yet told, but judging from the countries I visited I spoke in ten different languages. It seemed that the Spirit was showing me these countries with a view to taking me there. In each place I saw lots of people coming to the light and baptism. I could see multitudes coming to Jesus. I don't know if God wants me to go to these places or not, but I am willing to go as He leads.

(*Ed. Note*) When it is realized that in the years of his leadership of the church of God the vision came true in all lands largely through ministry having their beginnings with him, by ordination and license, and encouragement, this experience is something of startling significance. Several members of

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the church at Cleveland had received the Holy Ghost, with the evidence of speaking with other tongues, as far back as 1892, and were present at this service. In a convention A. J. Tomlinson had held in 1899 at Culberson, N. C., and witnessed by Homer and others yet living, there was much speaking in tongues.

Jan. 14. (Diary) I was called to attend the funeral of Effie Peck, about nine miles out in the country. Preached with ease, and I believe with good results.

Jan. 20. We have been continuing the meetings ever since I last wrote. Sat. night the house was full. Last night it was packed and many had to leave because they could not get in. Yesterday afternoon in the service an M. E. preacher withstood Bro. Cashwell to the face about tongues, but it all worked out for good. He made a fool of himself and showed it to the entire audience, and the affair won hearts to the truth. I preached at night.

Jan. 26 I must say that last Sunday we were called to the bedside of a little girl of eleven years who was sick of pneumonia fever. We anointed and prayed for her and we held on to the promise in the fifth of James until she was converted and healed, and today she was in Sunday School and meeting. The congregation was small today on account of rain and smallpox scare, but God gave a good meeting. I preached the sermon.

Feb. 11. Have been at Union Grove two or three times and to Drygo as many times assisting in meetings. Went one trip to McMinn Co. Preached 12 sermons. Anointed some who were healed. I probably go to Rome, Ga., tonight for a meeting. Glory!

Feb. 21. I just arrived home from Rome, Ga., last evening. Had a good meeting although the weather was bad and the people did not come out very freely. My ministry evidently was somewhat appreciated for they gave me about 23 dollars.

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I preached twelve sermons. The altar was filled with seekers nearly every service.

Feb. 24. I preached yesterday and last night here in Cleveland. Two sermons. For about two hours at home before I went to the night service I was especially exercised in prayer and weeping and groaning. I preached in tears on eternal punishment and made an altar call, and broke down again in agony and blinding tears. After coming to myself again and on looking up I saw the altar filled with seekers. Some were weeping, others crying to God for mercy. At least two professions. The meeting held until 10:30. Before I dismissed the main audience I asked all to stand who wanted prayers. I suppose about fifty arose. Some were much affected.

Feb. 25. I was called yesterday to go out 16 miles to anoint and pray for a sick child. After prayer he got up and got a piece of bread and went out eating and playing. I heard from him today and was told that he did not act like anything was the matter with him. Last night we had a meeting at the church here in town. Called as a solemn assembly to weep and pray over the lost and those who had been overcome by the powers of the devil. I preached. Some at the altar very much affected.

(*Ed. Note*) Throughout the diary, 1901 to 1933, A. J. Tomlinson had the practice of writing all in black ink, or the blue black. However, each reference to the times he preached was written in red.

Mar. 1. (Diary) I preached two sermons here at Cleveland. Two seekers at altar at night. Sister Julia Simpson broke down in weeping, groaning and agonizing prayer similar to my experience last Sunday night.

Mar. 4. Have just returned home from Chattanooga, where I preached four sermons. Some healed, one burned his tobacco. A number of seekers for

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pardon, sanctification and the baptism of the Holy Ghost.

Mar. 9. Just came home from Union Grove, where I went Sat. evening. Preached two sermons. Disfellowshipped 9 for disorderly walks. Halcy went with me. A number at altar as seekers.

Mar. 16. Had a cottage meeting out in town, and one profession. The manifestation of the Spirit was noticeable. One old lady, over 100 years old, shouted all about over the room. Another old lady, lying on the bed not fully recovered from a broken limb, spoke in tongues as the Spirit gave utterance. Others spoke of receiving great blessings and showed signs.

Apr. 14. Went to Union Grove last Sat., held meeting Sunday and baptized 5. Came home and held the meeting here Sunday night. Preached three sermons. A. M. Rogers was here when I got home Sunday evening for healing. We prayed for him and did all we could for him, but he was unwilling to meet the conditions, and the poor man went back to Chattanooga today not much better. So sorry for him.

Apr. 19. Easter. I went to Chattanooga last Thursday, called on Bro. Rogers, found him submitting to God and getting better. Praise God. Came home Saturday. Preached two sermons. Today and tonight I preached two sermons. I performed the marriage ceremony of a couple here at my house today. Led the Bible study this afternoon, and taught a Sunday School class this morning. A number at the altar tonight. I am tired in my body but have blessed victory in my soul. All glory to Jesus for all.

May. 2. Just came home from Chattanooga, where we have been all week putting up a tent and starting meeting. We got the tent up and hoodlum boys tore it very bad, so we had to take it down and repair it. Held two meetings in it. I preached last night and started home. I was running to catch the

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street car in the dark and fell and missed the car, so I was late to the station, the train had gone, so came home early this morning. I go back again today.

May. 18. I have been holding meetings in tent at Chattanooga ever since last writing, assisted by Brothers (H. L.) Trim, and (M. S.) Lemons, until I came home day before yesterday. Preached eighteen sermons. Several professions of religion and sanctification. Four received the baptism of the Holy Ghost and spoke with tongues. Some very wonderful manifestations of the Spirit. A breeze as a rushing wind was felt by some. Some lay under the power for hours. I myself was controlled and wafted about by the Spirit two or three times. Spoke in tongues and sang also, some saw visions, some played unseen instruments. The manifestation of the Spirit within me was more than I can explain. I feel like great things are to be done soon, and that we are now only in our infancy in the wonderful work. Yesterday morning Bro. (W. F.) Bryant and myself were called out 13 miles to pray for and anoint a sick child, got home by ten, went to Sunday School, then I preached after Sunday School. In the afternoon we went to Lake Wildwood, preached there to a large crowd on the bank and baptized 4. Then came home and preached again at night. A number came to the altar. I broke down and cried like a child during the altar service.

June. 6. I returned to Chattanooga May 19th where I continued work in the tent. I was called to Charleston May 21st to preach the funeral of Bro. Lemons' baby boy, 3 years old, Seth R. I returned to Chattanooga the next day, where I have been laboring ever since. I came home last night at midnight to be ready to attend services here tomorrow. I preached funeral of a baby in Chattanooga, June 2. The meetings there have continued with good in-

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terest and much blessing. A drunken woman converted and sanctified. People converted, sanctified and baptized with the Holy Ghost and speak in tongues. Preached 23 sermons.

June. 7. Preached two sermons last night and today here at Cleveland. Spoke at children's meeting at night. At the close of the discourse today I made an altar call, and 6 or 8 came forward. I was very much exercised in prayer and weeping. The seekers were very much wrought upon by the Spirit.

June 22. Have been in tent meeting at Chattanooga since last writing. Closed there the night of the 17th after a siege of 7 weeks. About twenty received the baptism of the Holy Ghost and spoke in tongues. Among the number were three little girls, 10, 9 and 7 years of age. Quite a number were converted and sanctified. I baptized eleven in a beautiful little lake. One little girl only about nine years old. Others are yet expecting to be baptized. The signs are blessedly following the preaching of the gospel. Signs and wonders have been wrought by the blessed Holy Ghost to glorify Jesus. The gospel was given out with power. I cannot describe the demonstrations. I myself was caught up by the Spirit, and spoke in tongues a number of times as the Spirit gave utterance. People would stay for hours and sit on the rough boards with no backs, when they could hardly be kept an hour on nice comfortable pews in the churches. God's power is wonderful. Glory to His Name! I preached 15 sermons, 2 more here, and 1 funeral yesterday. George Freeman's little Raymond, at Union Grove. I am expecting to go to Chattanooga again tomorrow.

June. 29. I came home Saturday from Chattanooga, where we had the large tent up, and I left Bros. Lemons and Trim to hold the meeting there. I preached 3 sermons here yesterday. One at the funeral service of Mrs. Newberry. I go to Madison-

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ville today, D. V., to assist Bro. Bryant in meeting in small tent. Jesse Clark helped him pitch it and start the meeting.

July 5. I returned home yesterday from Madisonville, where I preached 6 sermons. The people, it was told us, made it up and agreed among themselves that they would not attend the meeting, so we decided to close the meeting and move the tent to another place, and I and Bro. (J. B.) Mitchell came home. I preached here last night and today and tonight again. Three sermons.

July 18. On the 8th inst. I went with Bro. Bryant to hold tent meeting at the Red Knobs, where I stayed until the 15th. I came home over night and went to Chattanooga the next day. Came home again last evening, and will be off again for the Red Knobs D. V. Preached 15 sermons. Bros. Lemons and Trim were arrested for making so much noise after ten o'clock at night. Compromised by agreeing to move the tent, which they did. The meeting there is going on with good interest.

July 19. I started yesterday to the Red Knobs, but my train was late, and when I reached Athens the other train was gone, so I came back home and held the meetings and Sunday School here. After the sermon at night I made an altar call, and about twelve came to the altar and four professions. I feel like God's providences arranged for me to be here to get these souls saved. I preached the two sermons.

July 28. I just returned from the meetings in the Red Knobs last evening. 34 professions and some sanctified. They cut our tent down one night, cut eighteen ropes, but we tied it up again and went on as though nothing had happened. I preached 12 sermons.

Aug. 4. Returned home this evening from Chattanooga to commence tent meeting here. We closed

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meeting down there and organized last night with 49 members, with quite a number of others expecting to come in soon. I preached last Sunday under the power of the Spirit to about 1000 people, and God wonderfully confirmed the word with signs following. Glory! What followed is almost indescribable. Shouts, speaking in tongues, a sister played organ controlled by the Spirit. I was enveloped in a kind of sheet of power and controlled, and they said my hair stood up on my head. Glory! It was wonderful. Since our meeting commenced there the first of May until the close last night there have been about seventy-five who received the baptism of the Holy Ghost and spoke in tongues, which is the Bible evidence. Bro. Lemons and Bro. Bryant are at Union Grove in a meeting. Preached ten sermons since last report. Last Sunday evening I preached to about 5,000 people on a lake shore where we were baptizing. Bro. Trim did the baptizing.

Chapter V

Mighty Pentecostal Revival

The Great 1908 Revival in Cleveland, Tennessee

(*Ed. Note*) The great revival of 1908 in Cleveland, Tennessee, started Aug. 11 and continued to Oct. 14th. The large tent was pitched on what was known as the showground on Central Avenue, between Railroad and Short Sts. Here Ringling Bros., Barnum and Bailey, Sparks, Robertson, and other circus outfits would set up for one day stands, while carnivals, minstrel shows, and smaller troupes would set up tents on the side opposite for as much as a week at a time in those days. One building sat on these grounds, the one-story residence of the father of Mayor Sam Heartsill. This revival became important for a great many reasons, but in chiefest meaning it should be recorded here that on these very grounds was destined to gather one of the greatest church assemblies in the history of the Christian religion, and this in the leadership of A. J. Tomlinson. Even the news of this revival sounded the tocsin for the gathering together of the Holy people of all denominations, who were now beginning to receive the Holy Ghost with the evidence of speaking with other tongues, and a remarkable thing had happened as the revival spread: every organized church in the world rejected the message but the church of God led by A. J. Tomlinson, and which had first received the experience in large numbers in 1896. News of this 1896 event had gone to the ends of the earth, and word began to come back of some receiving the like experience in Canada, with Rev. Horn, with Alexander Dowie, Illinois, with Rev. Parham, already referred to, in Kansas, Rev. Sey-

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mour in Texas, and several instances from the great Evan Roberts Wales revival. This great Pentecostal testimony had its beginning in the Church of God at Camp Creek, N. C., in 1896, and now was ready to receive the vast multitudes soon to be dismissed from all denominations by the thousands and by the millions.

A note should be made here that this great outpouring of the Holy Ghost, with the signs and wonders, the speaking in tongues and of miracles, has fallen from the beginning on people of all faiths and denominations, and usually just in approximate proportion to sizes of denominations. This seemed to fulfill the meaning of the "Pouring out of the Spirit upon all flesh." As with Martin Luther, with John Wesley, many another great leader, in this revival few desired to leave the communions of which they were members, but like Luther and Wesley, were forced to. There will appear further on in this work some evidences of startling significance of why it started with the vision of the church of God from 1886, and from the lips of witnesses still living.

That the movement had its beginnings in the Methodist and Baptist churches of the South, in the United States, is a testimony to the vastness of strength of those two groups in those areas. In South America a vast church has arisen of this faith almost wholly from a Roman Catholic background. Fred Rider, first to go to the British West Indies, and all South America, went right from A. J. Tomlinson's home, and this revival, and inaugurated this great work in every country swiftly. In Sweden they come from the Lutheran, in China from Buddhism, in India from Hinduism. Strangely Protestants have flourished among Nordics, Northern Europeans, Roman Catholics among Latins, Southern Europeans, Orthodox among Slavic, Eastern Euro-

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peans. This great church of God Pentecostal day, holiness message has flourished among all.

This comment seemed to be fitting at this point, for the description of this revival, August 11 to October 14, 1908, at Cleveland, Tennessee, made day-by-day by A. J. Tomlinson in his own handwriting, becomes a document of utmost importance, for revivals of this same kind swept the world. At this writing, February, 1948, the movement has taken outstanding spiritual leadership touching every community in the world—something which cannot be said of any other church in the world, neither Protestant nor Roman Catholic.

As this revival took place in Cleveland, there is a double record of the revival, in the handwriting of A. J. Tomlinson, for he kept his diary faithfully, and also entered the work of the church day-by-day in the church book. At this point we take up the diary as A. J. Tomlinson makes the entry for the 9th of August, 1908, at Cleveland, Tenn.

* * *

Aug. 9. (Diary) Held meeting in church house here since Wed. night. Bro. White is with me, also Bros. McCarson and McDaniel. We had an overflow meeting tonight. The altar was filled and the Lord swept down and gave three the baptism of the Holy Ghost. Fear, consternation and amazement fell upon the congregation. About 7 or 8 seemed to have fallen under the power. One little girl saw visions. A glorious, victorious meeting. Sister Clyde Cotton is here helping. I have preached seven sermons.

Aug. 10. We pitched tent here in town but did not get it ready for meeting, so had meeting in the church house. I preached and gave the altar call, and 18 more came forward. Two received the baptism of the Holy Ghost. Halcy (eldest daughter, age 17) was one of them. They spoke in tongues and two or three of us workers were exercised in the same way.

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Sister Cotton played the instrument (organ) under the power of the Spirit. God is glorifying His Son, Jesus. Glory!

Aug. 11. Commenced meeting in the tent to-night. About 500 people at first service. Bro. White gave the discourse. I followed and preached and called the altar services. 3 converted and 2 baptized with the Holy Ghost. Bro. McCarson led the singing. Good meeting.

Aug. 12. Held meeting in afternoon and at night. I preached one sermon and made the altar calls. 2 baptized with the Holy Ghost. (Aug. 12th church diary records the 9 A.M. service held every morning in his own home, 2525 Gaut St., throughout this revival.)

Aug. 13. (Church diary.) Held cottage meeting A.M. At tent afternoon and night. Bro. White and Sr. Cotton did the preaching. 4 converted and one baptized with the Holy Ghost.

Aug. 15. Held meetings yesterday and today at tent. 5 converted and 4 baptized with the Holy Ghost and spoke with tongues. I preached tonight to about 1200 people. About 50 piled into the altar. Glorious service.

"Threatened, but not Fearful!"

Aug. 16. (Sunday) Held meetings about all day. Just got in now at 11:50 at night. Much good seemed to be done. 6 professed religion. Some opposition. I am threatened but not fearful. After some others gave short talks I preached and the altar was filled, and some could not get in but asked us to pray for them. They told me they thought there were 1500 or more people out at tent. One old man was saved at just about 10:00 o'clock. Before I preached, a Baptist preacher from Knoxville took my stand, and for a few moments claimed that his body sinned

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but his soul was pure, and poured out a volley of words holding up for a sinning Christian life. But when it came my time the Lord helped me to cut him all up with the Word, and I asked him to go to the altar and get salvation. I guess about 50 at the altar.

Aug. 17. We had a glorious little service at our house A.M. 3 received the baptism of the Holy Ghost. Meeting at tent afternoon and night. (Church diary: 3 received baptism of the Holy Ghost, 5 professions.)

Aug. 18. Prayer service at my house A.M. Meeting at tent afternoon and night. A number came to the altar. 3 received the baptism of the Holy Ghost, Homer was one of the number, and 4 professions. I was told some men tried to run from the tent and fell outside under the power. Tonight was the greatest meeting and most power, and a sweep of the Holy Ghost came down in the most wonderful way, with manifestations and miracles, of any meeting I was ever in. I have just got home and it is 2:50 in the morning. I preached by request of some business men in the city from 1 Cor. 14:27-33. God sure gave me liberty, and honored the message. Glory to Jesus forever.

Aug. 19. A storm tore our tent considerably so we could not have meeting afternoon, but we were ready for the night. Bro. Lemons preached and I made the altar call. 30 or 40 people piled in, and there were four professions and one received the baptism of the Holy Ghost. One also received in cottage prayer meeting about noon. I am told a warrant is taken for my arrest, but I hardly think so.

Aug. 20. Held meetings in my house, and two meetings in tent. I made the altar calls, 7 professions and 5 received the baptism of the Holy Ghost at

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night. The mayor of the city served a paper on me this morning asking me to close the meeting at about 10 o'clock or be arrested. We prayed earnestly and I told the officer about the matter, and told him I could not go away and leave seekers in the altar, and that I would not be compelled to close at any certain time. Tonight the officer came and plainly threw open the privilege for us to hold the meetings as long as we want to and we should have their protection. God gave great victory. Over 60 piled into the altar.

Aug. 21. Had a wonderful meeting at our house this morning. 3 received the baptism of the Holy Ghost and one profession. Wife was one who received. Storm interfered with meetings at tent some, but I preached two sermons, and several in altar.

Aug. 22. Held prayer service at our house A.M. Arranged tent for meeting P.M. Tonight it was packed again, and when I made the altar call it was well filled. I suppose about 50. 5 professions and one baptized with the Holy Ghost. A strong, robust man fell off his seat just like he had been shot, during the altar services. (Church diary: Bro. (W. M.) Tallent preached and Tomlinson gave altar call. About 50 piled in. 5 professions and one baptized with the Holy Ghost and spoke with tongues, Bible evidence.)

Aug. 23. (Church diary.) Held Sunday School and three meetings in tent. Bro. White preached A.M. Tomlinson followed and made altar call. P.M. had a talk meeting. At night Bro Lemons preached and Tomlinson made altar call. About 50 in altar. About 2000 people in and around the tent. 10 professions and one baptized with the Holy Ghost.

Aug. 24. Had meeting in my house A.M. Rained so much we did not have much meeting at tent P.M.

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until night. I preached, but I believe no one got through. One little girl saw visions. We had some very sore trials to overcome today, but I am victorious. Glory.

Aug. 25. Had a good service at our house this morning. One received the baptism of the Holy Ghost. At tent afternoon 3 received the Holy Ghost, and the meeting continued right on until the night meeting. One woman was under the power for about 6 or 7 hours. At night I followed the regular discourse with a short sermon and made the altar call. Altar filled. 1 converted and one received the Holy Ghost. (Church diary: 5 baptized with the Holy Ghost and one profession. J. H. Simpson preached and Tomlinson followed.) I received a challenge from a minister in town to debate the question of the baptism of the Holy Ghost. I don't know what I will do about it yet.

Aug. 26. (Church diary.) Held cottage meeting A.M. Meeting at tent P.M. Bro. White preached P.M., Jesse Clark preached at night. 9 baptized with the Holy Ghost and 10 professions.

Aug. 27. Held services at our house and at tent. 7 professions and one baptized (with Holy Ghost). This was a very peculiar experience. I am told we are gaining favor with the people rapidly. Large numbers are believing the teaching but only a few getting the experience. I have just got in from meeting now at 2:15 at night.

Flavius J. Lee Carried into the Altar

Aug. 28. Held services at our house and at tent. 12 professions and ten baptized with the Holy Ghost. I preached at night and made the altar call, and possibly 65 or 70 came into the altar. One man fell under the power and was carried into the altar.

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He was a leader in the Baptist church in the city, but he got the baptism of the Holy Ghost, and arose speaking in tongues. He stood and gave a message in tongues for some time and continued under the power for hours. (This was Flavius J. Lee.) The most wonderful meeting yet. Numbers were stretched out under the power on the shavings. Conversations were carried on in tongues by 2 or 4 girls for hours, and they sang the most heavenly music I have ever heard. To describe the meeting would be impossible. It is now 2:45 at night, and I came away and left one under the power still. Oh, it is indeed wonderful what God is doing!

Aug. 29. I arose early this morning, and after breakfast I lay down to rest a little, but was called to go down. A gentleman wished to see me. I hastened down and he at once stated his business. He wanted to be saved. We prayed for him until he was converted, then until he was sanctified, and then until he was filled with the Holy Ghost. By that time others had come and more fell under the power, and another got the baptism and one or two converted. A wonderful meeting. Then Bro. Lemons and myself had to go and pray for a sick boy who was relieved almost instantly. Then meeting at the tent P.M., and again at night. I preached at night, I suppose to 1000 people. The altar was filled quickly when I gave the call. A wonderful time again. 6, I believe, received the baptism (of the Holy Ghost) today, and about 9 or 10 professions. About 500 hands were held up for prayer. Glory to God, it is indeed wonderful. One man fell outside the tent and got the blessing. The signs and glory is wonderful.

Aug. 30. Well, this has been a great day. I preached three sermons. I was told I preached to

MIGHTY PENTECOSTAL REVIVAL

5000 last night, but tonight it was much more. We were crammed in so tight we could scarcely work in the altar. 14 received the baptism (of the Holy Ghost) all day, and 3 professions. Every service was full of victory. Glory.

Aug. 31. Meeting in tent going right on. I preached tonight. 3 received the Holy Ghost and 4 professions.

Sept. 1. Meeting at my house and twice at tent. I preached 2 sermons. The one at night, I cried it through. The altar was about filled but only 4 or 5 professions.

Sept. 2. Meeting afternoon and night. I preached at night and the altar was crowded, but nobody got through. Large crowd.

Sept. 3. Held prayer service at my house, and two services at the tent. I preached at night. 3 received the baptism of the Holy Ghost and 4 professions. Numbers of seekers.

Sept. 4. (Church diary.) Held cottage meeting and two meetings at tent. 2 baptized with the Holy Ghost and 5 professions, and the following named persons (13) received into the church.

Sept. 5. (Church diary.) Held meeting at the tent at night. Tomlinson did the preaching. Received the following named persons (10) into the church.

Sept. 6. (Church diary.) Held Sunday School and meeting A.M. at tent. Tomlinson baptized 33 afternoon. Meeting at tent at night, Jesse Clark preached. 5 professions and 2 baptized with the Holy Ghost. Received the following named persons (17) into the church.

Sept. 7. Held meetings at tent, and each time after a number of testimonies altar calls were made, and the matter did not have to be pressed to get it filled with seekers. 5 received the Holy Ghost and one profession.

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Sept. 8. Held meeting at tent afternoon and night. 2 baptized with the Holy Ghost and 2 professions. I preached at night.

Sept. 9. Held cottage meeting and meetings at tent P.M. and at night. I followed Bro. (R. G.) Spurling and preached some and made the altar call. 6 professions and one received the baptism of the Holy Ghost.

Sept. 10. Held meeting at tent afternoon and night. A wonderful meeting at night. No preaching. A special time of weeping fell on some of the workers during the testimony services and I called for a special concert, intercessory prayer, which lasted for several minutes. A little later at an opportune time I stepped upon the altar, and as I did so I seemed to see a kind of blue vapor, or mist, settle down on the congregation, and people turned pale, and as I made the altar call, 75 or 100 piled in very quickly. Numbers fell prostrate under the power, but only four succeeded in getting the full baptism of the Holy Ghost, and 7 professions. But the fire is spreading more and more in every quarter of the city, and for miles in the country. God help me to keep low and humble right down in the dust.

Sept. 11. Meetings at tent afternoon and at night. I preached. 5 professions and 4 received the baptism of the Holy Ghost. (Church diary: Received the following named persons (11) into the church.)

Sept. 12. Held meeting at tent afternoon and at night. Big crowd at night. I preached and made the altar call. 2 received the baptism of the Holy Ghost and 2 professions. I was told tonight that above the tent last night was seen by more than one a streak of fire, or light, and that the people are stirred up about the meeting for fifteen and twenty miles in every direction. Glory. It is the Lord's work and indeed wonderful.

MIGHTY PENTECOSTAL REVIVAL

Sept. 13. Great work today. I conducted all the services except the Sunday School and made the altar calls, but others did the preaching. 6 received the baptism of the Holy Ghost and 3 professions. Glory! Glory! Glory!

Sept. 14. Well this is after midnight again after a day of toil, praying for the sick, working in the meetings, etc. 3 professions and 2 baptized with the Holy Ghost. I preached a little sermon and made the altar call.

Sept. 15. We held cottage meeting A.M. Meeting at tent afternoon and night. I preached with wonderful victory at night and made altar call. 3 received the baptism (of the Holy Ghost) and 3 professions today. This is after midnight again. Glory! Glory! Glory!

Agonizing, Groans and Cries

Sept. 16. At our prayer service at 10:00 A.M., a spirit of intercessory prayer came on me and lasted I suppose nearly an hour, with the awful agonizing groans and cries that are peculiar to such experiences. My body was exercised a good deal by the Holy Ghost, also prayed in unknown tongues. During the time the same spirit fell on a number of the others in the room. It was indeed a wonderful prayer service. Meetings as usual at tent afternoon and at night. 1 profession and one received the baptism with the Holy Ghost. I preached 2 sermons and made the altar call.

Sept. 17. Held cottage meeting, anointed one for healing. Meeting in tent afternoon and at night. 6 professions. I preached at night and made the altar call. One of the city preachers lectured in the courthouse tonight against the doctrine I am preaching at the tent, but I had the crowd, or at least the tent was full as usual.

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Sept. 18. Meetings today as usual. While I was preaching tonight a lady fell under the power in the congregation and received the baptism with the Holy Ghost. Numbers of strong men and women came into the altar when I gave the invitation. Quite a number were down under the power speaking in tongues, praising God and greatly shaking, etc., etc. 2 received the baptism (of the Holy Ghost) and about 4 professions. The whole congregation seemed much affected.

Sept. 19. Three meetings today. I suppose over 2000 people out tonight. Altar crowded, but not so much apparent results as at other times. 2 received the baptism (of the Holy Ghost). One man came 50 miles to get religion. He got it today. But he doesn't want to leave without the Holy Ghost. This meeting is a general talk for miles in every direction. Preached once.

Sept. 20. This has sure been a busy day for me. I preached a funeral at nine o'clock this morning, again at 11:30 at tent, at the baptizing pool at 2:30, and at tent at night again. 4 sermons. The power of God was manifested wonderfully at the water. Several thousand there. Thousands at tent at night, too. 2 received the baptism with the Holy Ghost and 2 professions. People are throwing down church rules and pride and going the lowly way with Jesus.

Sept. 21. Held meeting at tent afternoon and at night. I preached 2 sermons. 2 received the baptism (of the Holy Ghost) and 3 professions.

Sept. 22. (A. J. Tomlinson's 42nd birthday.) Held meeting at tent afternoon and night. I preached 2 sermons. 1 profession, and 2 received the baptism (of the Holy Ghost).

Sept. 23. Held meeting at tent afternoon and at night. 3 professions. I preached at night. Wonderful meeting. Glory, Glory. Bro. Mitchell came back here today from Ohio.

MIGHTY PENTECOSTAL REVIVAL

Sept. 24. Held cottage meeting, anointed three for healing. Meeting at tent afternoon and at night. 2 baptized with the Holy Ghost. I preached at night.

Sept. 25. Was waked up last night about an hour after I had gone to bed to pray for a gentleman who wanted salvation. Held cottage meeting A.M., and at tent afternoon and at night. I preached 2 sermons. 4 baptized with the Holy Ghost, and 4 professions. The fire is spreading for miles and miles in every direction.

Circus Takes Down, and Retires

Sept. 26. Meetings at tent afternoon and at night. Glorious success. I preached at night. A show put up on the opposite side of the street, but we held the crowd and they tore down their tent and retired, apparently very much embarrassed. 10 professions and 4 baptized (with the Holy Ghost).

Sept. 27. Meeting at tent nearly all day with but very little intermission. I preached 2 sermons. Powerful meetings and big crowds. People here from 20 miles in the country. Wonderful meetings. 4 baptized with the Holy Ghost and four professions. Wonders and signs are being done. Glory.

Sept. 28. Meeting afternoon and night at tent. 3 received the baptism (of the Holy Ghost). I preached at night.

Sept. 29. Meeting afternoon and at night. I preached 2 sermons. 2 professions and one received the baptism (of the Holy Ghost).

Sept. 30. (Church diary.) Held meeting at tent afternoon and at night. Number of professions reported, 4.

Oct. 1. Weather cold, but the people about fill the tent every night. (Church diary: Held meeting at tent afternoon and at night. Tomlinson did the preaching. One received the Holy Ghost.)

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Oct. 2. Held meeting at tent afternoon and at night. Cold nights, but professions reported, 3.

Oct. 3. Meetings going right on at tent. Tonight was indeed a wonderful meeting. I can hardly describe it. First was a prayer, after singing, then received the offering, then 9 received into the church with great freedom and joy. Then we prayed a concert prayer for an old man, a sinner. He was saved. The proper time I made the announcements and preached on the near and soon coming of our Lord. The altar was filled. 5 professions and one baptized with the Holy Ghost. One brother fell under the power and a sweep of glory came down in our midst, and about 12 or 14 were under the power at the same time. 8 or 9 were down at once and several conversations were held in unknown tongues prophesying the soon coming of our Lord. 3 years was definitely given for some sign. We did not get in until about 1.

Oct. 4. Meeting at tent 10 A.M. Baptized 20 at the pool afternoon. I preached at night and administered the sacrament and feet washing. The tent was packed and jammed and many, many outside. I sure had great responsibilities, but the Lord gave me great victory and wisdom. (Church diary: 4 reported having received the baptism of the Holy Ghost, professions, 3.)

Oct. 5. Had no meeting yesterday, took the tent down and repaired it. Held meeting again tonight at tent. 5 professions and one baptism (of the Holy Ghost). Nights cool, but a good crowd. I preached (Church diary: 20 or more at altar.)

Oct. 7. (Church diary.) Held meeting at tent afternoon and night. Tomlinson did the preaching.

Oct. 8. Rained, but we had meeting at tent afternoon and at night. I preached 2 sermons. One profession, several at altar.

MIGHTY PENTECOSTAL REVIVAL

Oct. 11. Held three meetings at tent. I preached 3 sermons. Good meetings all day.

Oct. 12. Held meetings at tent. I preached at night.

Oct. 13. Held meetings at tent. I preached at night.

Oct. 14. Held meetings at tent. Closed out tonight after a 10 weeks successful battle. 105 professions and 163 received the baptism of the Holy Ghost. 78 baptized in water. 106 accessions to the Church. Quite a number healed. We move the meeting to the church for Saturday night. We had a glorious meeting tonight. About 75 in the altar. At one moment the power fell upon some of us and nearly everybody in the tent was on his feet in an instant. 2 professions and one baptized with the Holy Ghost. A large number testified to saving, sanctifying power and filling. One scene was very striking when about 15 men walked out just in front of me who had been delivered from drunkenness by the power of God. While they all raised their hands heavenward I also lifted my hands up and in a short prayer thanked God for them and asked God to keep them true. Glory. Well I cannot describe the meeting but it has been a wonderful meeting from the start to finish. How they all love God and me and how I love all of them, God only knows.

Chapter VI

American Bible Society Colporteur

A. J. Tomlinson "Finds" the Church of God

The vision of calling the church "The Church of God," had already been introduced a hundred years before, by Winnebrenner, The Church of God Eldership, still with headquarters at Harrisburg, Pa. The Church of God headquarters near Chester at Anderson, Indiana, widely known by the title of their church publication, "The Gospel Trumpet," held this to be the true name of the Church of God, and, preaching in their churches in his earliest years, it must have had influence upon A. J. Tomlinson.

The direct revelation of the church of God in these last days, he has recounted in church publications and the annual minutes of the church of God, traces to the ministry of R. G. Spurling, Sr., pastor of a country Baptist church, in Monroe County, Tennessee, near the North Carolina line. In that year R. G. Spurling, an aged and devout pastor, came to the conclusion that it was wrong to have a divided church, that all should be one in Christ. To that end he called together a group, representing several denominations, and all who would come, and they were united in a fellowship rising above denominational cleavages, and this they called, "Christian Union." This gathering together, he said, would be the church of God.

R. G. Spurling, Sr., had a son who was also a Baptist church pastor. When the father died in 1890, he had already asked the son, R. G. Spurling, and named for him, to carry forward that vision.

In 1892, the son was pastor of the Liberty Baptist church, a country church near Turtletown, Ten-

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nessee, and only a few miles from the Copper Basin, oldest copper mine in America, at Ducktown and Copper Hill, Tenn. Embued with this thought of the gathering of all churches into the love and unity of the church of God, as he had received it from his father, he embraced the great doctrine of holiness, sanctification, as it had been brought forth by John Wesley, and set the Day of Pentecost one-accordness as the true goal of the church of this age.

From his father he received the message that all churches should lay aside their creeds, and books of discipline, and use only the Bible for all rule of faith and practice. Moreover, from his father he dared to speak forth that all the practices of the early church, as in the Acts of the Apostles, should come forth in this "last days church." While preaching this message in the Liberty Baptist church, the power of God began to fall and many began to receive the Holy Ghost as on the day of Pentecost, and speaking with other tongues. Among these were W. F. Bryant.

The Baptist conference met and dealt with R. G. Spurling, and he and thirty members of the Liberty Baptist church were turned out of the church and the conference, making 1892 a memorable year, marking the sure return of the church of God to its early and Apostolic power and beauty. With this beginning, however, this group of the Baptists, Methodists and others, began to suffer amazing persecutions. W. F. Bryant and his wife Nettie, invited this group of outcasts to come and have services in their home, a mountain cabin, about four miles distant, R.G. Spurling coming as the pastor. As the power continued to fall, bitter and more bitter was the feeling against Will F. Bryant, and the persecutions were more fierce against him than any other. There came wonderful miracles of healing, casting out of evil spirits, there was dancing, and shouting and speaking with tongues, and powerful preaching also at the services.

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Members were waylaid and beaten on their way home in the night. "Night riders," as they were called and simulating the Ku Klux Klan of post-Civil War days, would come hooded to homes, with dire warnings, oftentimes bodily abuse. W. F. Bryant himself had to slip out of his home and sleep in the woods, such menacing groups harassing his wife and children, while he would hear their threatenings from his hiding place in a tree on the opposite hill.

About 100 Receive the Holy Ghost, Speaking With Other Tongues, in 1896

W. F. Bryant and his wife celebrated their 63rd wedding anniversary in October, 1947, and at this writing are in good health at the age of eighty-four, and themselves able to recall a thousand things they suffered, and the wonders of the revelation, with joy and gladness. There are yet many others among the living who can recall those days.

His son, Luther, still living, recalls the remarkable instance of how he was instrumental in bringing A. J. Tomlinson to W. F. Bryant's home, in 1896, and in the midst of the notable revival being conducted that year by R. G. Spurling and W. F. Bryant in the Shearer School house, near his home. It was here about a hundred received the Holy Ghost, speaking with other tongues, and miracles of healing broke forth in great wonder.

A. J. Tomlinson brought his Bible wagon to a ford in Shoal Creek. He stopped there to let his horses drink. Luther Bryant and his cousin, Milt Anderson, were seated on the footlog, their feet dangling in the cool water, hunting rifles across their laps, and each with a string of squirrels. In the custom of the American Bible Society colporteur, to sell the Bible or Testament where possible, give it to those not able to pay, A. J. Tomlinson improved the shining moment by offering a 5-cent New Testament to

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each of them. Both bought one, and Luther mentioned not a great while ago, that both he and his cousin still have them.

As Luther bought the Testament he said to the colporteur, in the language of the mountains of those days, "Ye ort to meet my pa. He's pow'ful religious."

This aroused his interest and he inquired where the father lived, and it being in the opposite direction, A. J. Tomlinson turned his horses around there at the ford in Shoal Creek and made his way back about one mile to the home of W. F. Bryant. And there he heard first from the lips of W. F. Bryant, and later in full detail from R. G. Spurling, of the wonderful vision that had come to R. G. Spurling's father, of the rise of the church of God in the last days. He saw, with his own eyes, the wonder of people being saved, sanctified, and healed, and filled with the Holy Ghost and counting it incomplete until they "Spoke with Tongues as the Spirit Gave Utterance." He saw the wonder of it all, and was amazed. For seven years he would be returning here, time after time, visiting with great ministers and churches in many states, as he himself has related betimes, "Seeking for the church that would do all things," and "With signs following believers."

It seemed necessary to relate this most important background for the persecutions which now begin to appear in the diary did not arise against him as a colporteur of the American Bible Society and the American Tract Society, nor for taking in orphan children, and distributing vast quantities of clothing and other things among the poor. The persecutions against him arose because of his teaching the experience of Sanctification, and for identifying himself and preaching for W. F. Bryant and R. G. Spurling, who already were being persecuted above measure, for those who were receiving the Holy Ghost, and speaking with other tongues.

Chapter VII

“Vagabond In The Earth”

*Colporteur, Publisher, Superintendent of
Bible School and Orphanage*

We return now to the diary itself. As the miracles of healing began to appear more frequently, he takes occasion to enter the word “anoint” in blue ink, so he can as readily add up the number of these as he can of the sermons he preaches all noted in red ink right in the midst of the narrative. The reader should not feel that this diary gives a record of the church of God as a whole, only A. J. Tomlinson’s part of it, as he had occasion and inspiration to record it. The history of the work as a whole is only indicated by such reference as he may make to individuals from all over the world, whose names fit into the diary. For the history of the church as a whole only general references can be made in this diary, and which will but serve to set forth in how great meaning A. J. Tomlinson, chiefest of all, has represented this vast Holiness and Pentecostal movement in all the world.

AUGUST, 1901

Aug. 1. (Culberson, N. C.) The message given me this morning by the Holy Ghost was, “Go deeper.” In our regular Thursday prayer service today God applied it wonderfully to every heart and the result was grand. We received the witness that we had prevailed with God for the building money, so we stepped over today and thanked God for it, and for wisdom to use it instead of asking for more. The Holy Ghost fell upon us at the beginning of this work and gave us an old time baptism of blessing.

“VAGABOND IN THE EARTH”

Glory to God. I confess I feel the freest that I have since last winter about the time we fell into that severe trial with Mr. B. (Homer Burroughs) and his wife. God shows His smiles of approval in the arrangement of the families in homes to themselves. O, glory to God, I must not fail to hearken diligently to that still small voice.

Aug. 2. Today is largely spent in wrapping “Samson’s Foxes” for the mail. We are doing our cooking on a little oil stove, but we are happy with even this much (their own stove had been given to the Withrows, who were caring for the orphan children).

Aug. 10. I am especially exercised with a deep desire for wisdom to train up our children on Bible lines. I am advancing in ability and wisdom to enforce Bible light as I get it. I see laws given that I never saw before. God help me to see more as fast as needed. We have begun to practice the two meal a day system of eating this week. God is blessing this to the good of our souls. There are some bills falling due today, I suppose \$10 or \$12, and this morning I have only \$1.50. Father will have to come to our rescue, or I will fail to keep the demand, “Owe no man anything.” God, help us now, right now, for Jesus’ sake. Evening. God sent me \$3.80 and I find our bills I was expecting to come in today did not all come, so I have just about enough to square off. Praise the Lord for ever and ever.

Aug. 13. Quite a persecution raised against us in the secular press as well as among the people. Bro. McGraw was accosted and shaken up slightly by toughs. Threats are being made, but we are laying low at Jesus’ feet awaiting developments, but at the same time moving steadily on with our work.

Aug. 15. The Spirit was blessedly in our prayer service this morning. Soon after the close I was called to the front door and I there met a Baptist

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minister by the name of Davis and one of his brethren. I politely shook hands with them and invited them into the house, but they declined. They seemed to be somewhat agitated and quickly produced "Samson's Foxes." The minister asked me if I claimed it as my publication. I said, "Yes, sir."

He desired to show me some of the false statements in it concerning the condition of 25 per cent of the Southern people, the poor whites. I listened with but very few words for several minutes while he called me a fraud, deceiver, hypocrite, liar, etc. He finally ran down with his tirade of abuse. After he repeatedly said our work would have to stop, I asked him if he was through. He said he was. I said I would not offer any defense, but gently and tenderly invited them in and we would pray about the matter. They refused and railed upon me for the insult, as they seemed to take it as such. Then I asked that we might shake hands. They hesitated again, but I insisted, saying that I had nothing but love for them for all they had said. I told them I would pray for them and asked them to kindly pray for me. They finally took my extended hand and departed.

Stonings, "Vagabond in the Earth"

One of my co-workers kindly advises me to leave town, but I am refusing to go. I am here to give my life for these people if need be until I am delivered by God Himself.

We are going right on with our work, although they said they were determined to stop our supplies from the North. Poor things, they do not realize they are fighting against God and that their task is such a hard one. God pity and forgive them. They know not what they do.

Aug. 18. Yesterday morning a man called at my home, called me out and asked me to walk out

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with him, as he desired to talk with me. I went, very careful in God. He turned and began a great tirade of abuse, cursed me to everything he could think of. Did all he could to get me to resent him and take my part so he would have a chance to commence a fight. I took it all quiet, without a ripple in my soul. He went off, threatening and cursing. (Ed. note: This offense and occasion arose from A. J. Tomlinson's stand against the uses of tobacco. Also, the man, honorable son of an honorable family of the mountain community, brought two pistols, offered one to A. J. Tomlinson and bade him defend himself. A. J. Tomlinson declined the pistol. When the man left, he did so muttering that he would not shoot a man who would not defend himself. This man left for professional training soon after this occasion, later entered the North Carolina State Legislature, and became a Congressman, visited A. J. Tomlinson many years later over at Cleveland, Tenn.)

(Continuing the Aug. 18th entry) I went to my office, three of my men came in. I talked some to them. We knelt and prayed. While on our knees the Spirit whispered, "depart." We committed all to God, prayed for our enemies. When we arose, I told them I thought I had best absent myself from home for awhile. I began to get ready, and before I was wholly ready a messenger came in, saying they were forming a company of men to wait on me. I hastily kissed my wife and children goodby, and slipped out to the woods and hills. Praise God, like Jesus, Paul and others I was permitted to escape their cruel hands, and when it was dark I slipped around the town and walked 10 miles through mud and rain to the house of a friend. He is a poor man, the kind of people we are trying to help, and the upper classes ? are determined we shall not help. I arrived here about midnight, the night was very

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dark, I fell in ditches, waded water, and these words kept ringing in my ears, "Vagabond in the earth," "Hunted like a sheep-killing dog."

The friends gave me a kindly welcome, and a hard bed, but the best they had, and it was greatly appreciated. They are so poor they can hardly live, but are very kind to me. They have not knives, forks and spoons sufficient to set the table, so the children eat with their fingers and the good housewife ate nothing. My heart sinks within me as I see the poverty and ignorance that I am yet unable to avert, but glory pours into my soul as I resolve to lift these poor whites from their ignorance and poverty. I am waiting here today for further orders by the Spirit.

Monday Morning, Aug. 19, 1901. I am out early for Murphy to take the train East. Three times I unthoughtedly opened my Testament and every time to Acts 21, where Paul was pressed of the Spirit to go on toward Jerusalem. I don't know all it means.

Aug. 22. I arrived at Whittier, N. C., 80 miles from Culberson, yesterday noon, made my way down the river and over the mountains to the lowly house of a friend, Bro. Yarboro. They received me very kindly. I received a letter from my wife yesterday stating that after I had gone a gang of toughs came to our place, rocked the house, broke out windows, cursed and threatened. I thought "if they would do all that in my absence what would they have done if I had been there?" I thanked God it was no worse. I spent yesterday P.M. writing letters, sending instructions home, etc. I am treated very kindly here, but expect to go on to Waynesville, 30 miles East, soon. I am not discouraged about our work at Culberson, I am only inspired to more energy. Don't know yet what I will do, have no light to return. It rather looks like I will go on East.

(Editorial Note:) Aug. 17th, 1901, was a memor-

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able day. In midmorning the man came to draw A. J. Tomlinson from his house, and across the road into some woods for the conversation and abuse referred to. Homer followed near enough to witness the remarkable scene when A. J. Tomlinson would not defend himself, either by word or with proffered weapon.

In midafternoon, smiling, chuckling, not a tear, but rather in a spirit of adventure, he went straight into the woods of the farm. Fuller Withrow, one of the household, going into the woods for the cattle later in the evening, brought the last word home. He was seen by him, standing, smiling, weight moving from foot to foot, under a tree, a measure of shelter from the rain which began to fall.

At home his wife was left to be responsible for all. In the new house just completed, she was alone with her three children and Ella Withrow. About nine P.M., after all had retired, the rocks began to crash into the house, breaking windows, and creating a fearful din. The mother quickly asked all just to be quiet and pray. No light was turned on. In the old house in the same yard, J. H. Withrow, awakened by the din and crash against both the new building and the old, in which he lived, in quiet fortitude arose and lit the lamp, and sat down and began to read his Bible. He was not spared, and a stone crashing through the window, struck him in the head, and with a blow from which he never fully recovered.

When a little time had elapsed and it seemed the persecutors had gone, the mother arose, with the children and Ella, his daughter, to survey the damage, and all went to prayer for Bro. Withrow. Only prayer saved his life, it did seem. Homer had been mercifully spared. He had slept regularly on a quilt on the floor, there being no bed for him. The father gone, he, eight years old, had asked his mother for permission to sleep with her, a request she had

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granted. Daylight showed that on that quilt where he had been sleeping regularly were huge stones, and the full fury of the persecutors had struck that empty room.

In November, from a journey as far as Maine, the return of A. J. Tomlinson was the signal for yet more vicious threats and attacks. On a day just after his return, five men, no doubt primed by drink, banged on the front door of their house. The wife, sensing that it was mischief, forbid A. J. Tomlinson from going to the door, and insisted that he go back into the kitchen. Their voices in boisterous cursings demanding "open up," Mrs. A. J. Tomlinson went to the door, her son, Homer, holding her hand and standing beside her, heard their threats to "get" A. J. Tomlinson. She responded clearly and in unrestrained certainty, though they all held their revolvers and waved them menacingly, that A. J. Tomlinson was not coming out, and for them to get going. "Now get," she said, "Get, Get."

Bad men in those days didn't often shoot in the back, as they do today, and they had a lot more respect for women. At least they had respect for her that day, for when she stood her ground right there in that door, those men just all emptied their revolvers in the ground about the steps, and at the feet of the mother and her son. Neither moved from the door, but watched them until they disappeared down the road. Men with pistols came in December, as you shall see in the diary. It was learned later that it was only three who fired sixty shots into the house that night.

The Great Thanksgiving Dinner

And while these persecutions were rising against A. J. Tomlinson, and he was gone on his trip to Maine, Mrs. A. J. Tomlinson conceived the thought of having a great Thanksgiving Dinner. She wrote

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many letters to friends back in the North, and especially with the help of Mrs. Letha Anderson, they prepared a Thanksgiving Dinner that is yet legendary for Thanksgiving Day, 1901, and a few days after A. J. Tomlinson had returned, and the shootings. The friends back North had sent much, she and Letha had rallied many of the community to help, and a table was spread for about five hundred of the mountain poor. There were no fat people in those mountains in those days, the men were tall and thin, the women, many of them, too frail. The children of the poor were always hungry.

In some wonderful significance the table cloths were spread on the ground, for a distance of about two hundred feet, and reaching from the front of the Baptist church to the rear of the Methodist church. Some walked as many as twenty miles to be at that Thanksgiving service. J. B. Mitchell had many barrels of clothing on hand to give out to any who needed such. A. J. Tomlinson gave Scriptures, "Samson's Foxes," etc., to all, but probably a small portion who came to that dinner could read! To many he gave Bible pictures.

Mrs. A. J. Tomlinson was hostess that day to the needy!

The Shootings, and Swift Retribution

Nov. 16, 1901. I arrived home today, or rather this morning at 2 A.M., after many tests of faith for means to get through. I find a spirit of compromise in the workers here. But God helping me, I will never yield to it.

Dec. 4, 1901. We have been having some confession meetings, and we are having a general sifting. One person has been asked to leave the work. Others are searching their lives. Bro. Overstreet is specially exhorting every one to be true to God's apostle.

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We are having a financial strait, but we hope to be relieved soon, as all things are sifted and purified. The school which is being held in one room of Zion Cottage No. 1, with 23 scholars, is prospering.

Dec. 11, 1901. Last night while wife and I were sitting in our room after all the household had retired, a volley of bullets came crashing through the wall of the house rattling about us like hail. No one hurt. They shot through the wall and door of Bro. McGraw's house, but they were unharmed. I am told my life is in danger every day I remain here, but I must be true to God. I cannot leave here until God says go and providences are favorable.

(Editorial Note:) Many of the workers were molested about this time. One of the ministers was tarred and feathered, after being whipped with a platted hickory switch. Homer, his own son, and Oscar, a son of Jas. H. Withrow, were staying after school cutting wood for the school next day. Two horsemen came up, called to the boys, and flashing their pistols at them, chased them the entire quarter of a mile home, shooting about their feet and over their heads and right into their own yards.

There is a solemn aftermath to the shooting into the house on Dec. 10th. When the bullets began to rattle, A. J. Tomlinson pulled his wife away from the lamp and the table where they were sitting, and fairly dragged her down onto the floor in an attic room just back of this, used for storage. Halcy, age 12, never fully overcame the nervous shock of many of the bullets passing so near her, some barely missing. Homer counted more than sixty bullet holes in their own home next morning.

When the fusilade began A. J. Tomlinson said to his wife, "This is something else." He made no effort to bring in the law. But retribution moved swiftly and surely. A few days later, in a snowfall, one young man went rabbit hunting, foolishly tried

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to punch a rabbit out of a log with the butt of his shotgun, the gun discharged and killed him. A. J. Tomlinson attended the funeral. The homemade casket, customary in those days, was too small. He pitched in and altered the casket for the bereaved family, though he was not preaching the funeral. Another young man went over to work in the Copper Hill, Tenn., smelter. Working there less than a week, he fell into the molten copper and slag, perishing instantly. A third young man, living three miles away, sent for A. J. Tomlinson. The young man had been at death's door, in utter suffering for days, but seemingly could not die. He had sent for A. J. Tomlinson to say to him that he could not die until he confessed to him that he had seen the other two die, and that he was the third who had imperiled the lives of A. J. Tomlinson and family, as well as the McGraw family, that awful night. And the man died right then, while A. J. Tomlinson stood there!

Dec. 12, 1901. Bros. McGraw and Withrow departed today, leaving the work, discouraged. They expect their families to follow soon. With our workers deserting us we scarcely know what to do, but we are leaning hard upon God and trusting Him for wisdom, guidance and protection. Bro. and Sr. Overstreet are still faithful and true. We believe God will send us other workers. Many encouraging letters are being received, and some bearing money.

Dec. 14. Dark, rainy day. I had a great battle against the rulers of the darkness of this world. I was tempted even to hate God, my nearest friends and others, and disbelieve the Bible. I called my wife and daughter, Halcy, to my rescue. We wrestled with God for about two hours before the darkness gave way. O, how I feared I would fail God in these hours of trial and purging. Thank God for the knowledge I had so I would not yield to temptation. A few lines from the pen of Bishop J. C. Ryle, “Godli-

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ness Rewarded Hereafter," gave me much help. I feel like inserting it here:

"If ever there was a case of Godliness unrewarded in this life, it was that of John the Baptist. Think for a moment what a man he was during his short career, and then think to what an end he came. Behold him that was the prophet of the Highest, the greater than any born of woman, imprisoned like a malefactor! Behold him cut off by a violent death before the age of 34, the burning light quenched, the faithful preacher murdered for doing his duty, and this to gratify the hatred of an adulterous woman, and at the command of a capricious tyrant!

"Truly there is an event here, if there ever was one in the world, which might make an ignorant man say, 'What profit is it to serve God?'

"But this is the sort of thing which shows us that there will one day be a judgment. The God of the Spirits of all flesh shall at last set up an assize and reward every one according to his works. The world shall yet know that there is a God that judgeth the Earth. Let all true Christians remember that their best things are yet to come. Let us count it no strange thing if we have suffering in this present time. It is the season of probation. We are yet in school. We are learning patience, longsuffering, gentleness, meekness, which we could hardly learn if we had our good things now. But there is an eternal holiday yet to begin. For this let us wait quietly. It will make amends for all. 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'—Bishop J. C. Ryle."

Then some Scripture texts were given and my spirit is much revived at M (noon). I still say with the Psalmist, "Though he slay me, yet will I trust him."

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Dec. 30. 1901. Myself, wife and children are now alone living in Father's house. We are not lonely since the other folks have all left. God is caring for us. We are contemplating buying this property, will perhaps decide today. God forbid that we should make any mistakes. We are seeking special wisdom and guidance every day. Bro. John Ballew was the only one who met with us to worship yesterday.

(Editorial Note) It is doubtful if any other diary in history, religious or profane, published or unpublished, ever covered so many years, 1880-1943, a total of sixty-three years, and in so much detail. This is an achievement in itself. For it to be written in such clear, legible handwriting, his own handwriting, is a still further achievement.

In publishing all the diary, often-times repeating activities, apparently, it is with the thought that the pastor, the evangelist, the leaders of churches, shepherds to whom has come each in his time the care of precious souls, may gather strength for his special labor. For as pastor he cared for small churches, and large churches. As evangelist he labored for the small company, and the larger. In church conventions, and there were none larger in the history of the church since the days of the Apostles, he was zealous, completely at home, and yet in the small conventions he was always in utter victory. This is a testimony to which people in every state can bear witness.

The remarkable diary of the years previous to August 1, 1901, and from Jan. 1, 1902, until January 1, 1908, will be included in other sections of this work. Volume One, being dedicated primarily to the phenomenal rise of the Church of God, Pentecostal and Holiness movement, we resume the diary at Cleveland, Tennessee, Oct. 18th, 1908, at the conclusion of the Great Revival of 1908, at Cleveland.

Chapter VIII

Early Days Of The Pentecostal Revival

Rise of the Pentecostal and Holiness Movement

Now the tide was rising. News of the outpouring of the Holy Ghost began to come in from over the nation, and in foreign countries, in notable services. Especially the news from Azusa St. mission in Los Angeles, Cal., and with the work of McIntosh and Garr, in China and India, two brothers from the North Carolina company. The date of the beginning of the revival in Azusa St. is a memorable one, Apr. 6, 1906, and in the Methodist church, for it was the beginning, in large measure, of the outpouring of the Holy Ghost on all churches, of every denomination. The great tragedy, it seemed to most people who received the Holy Ghost in those days, was that every single church in the world rejected both them and the doctrine, officially.

The Lord Himself had made full preparation and back among the company where the Holy Ghost had begun to fall and was still falling, and at the same place, the first General Assembly of the Church of God had taken place Jan. 26, 27, 1906, and was ready to receive them all. Thus it was that when several, including G. B. Cashwell, went from the North Carolina company, they returned like Peter from the house of Cornelius, saying, they "had received the Holy Ghost as well as we." Soon after the work began to spread news would come in from all the world of the outpouring, and vast numbers of ministers, receiving the Holy Ghost, and being cast out of their churches, wrote to A. J. Tomlinson at Cleveland, and the church of God, for license and ordination. With such a beginning, and over so many

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years, it is not a surprise to realize that more than a hundred thousand ministers were set forth stemming from this beginning with A. J. Tomlinson. The church of God was ready. This was the Lord's doing and it was marvelous in our eyes.

We note the rising tide of the revival in this diary only in the personal ministry of A. J. Tomlinson, for by 1907, there was rising strength in most parts of the United States, while already F. M. Britton, M. M. Pinson, G. F. Taylor, J. H. King, many another were sweeping forward in revivals side-by-side with A. J. Tomlinson, in the same blessing and success, and in the same doctrine, as had come forth in the church of God at Camp Creek, N. C., since 1892.

It should be noted also that up to 1907, the only transportation was by train, and by horse and buggy, or wagon. But it may be well to mention here something of great wonder that was coming along, just in its beginning, like the church of God, but rising side-by-side with it—the automobile, Kokomo, Ind., 1892, was first driven by Elwood Haynes; 1901, the first wireless, and in exactly the same year as the beginning of the rise of the church of God, 1903, the airplane. These vast facilities were to enable the church of God to do far more in forty years than in any period of two hundred years in past eras.

Inaugurates Great Church Conventions

(Editorial Note) A study of the life of A. J. Tomlinson, as revealed in the diary, seems to set apart the years of his labors from 1892, at his conversion, to the end of 1907, as in many ways the years of preparation for his vast ministry. Yet, by the end of 1907 could be seen the rising strength of his preaching, and wonderful gifts and revivals attending. And in special meaning right in Cleveland, Tenn., to become famous the world over, and that right swiftly.

The news of that 1908 revival at Cleveland, Tenn., the signs and wonders of it, spread far and

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wide. The great Pentecostal Day revival was now falling in many places and there was great rejoicing. So striking had been the wonders of the outpouring of the Holy Ghost back there in the Camp Creek, N. C., community, the miracles of healing, the speaking with tongues, many had overlooked the background of all this, that it should fall in the spirit of a united church—no more sectarian differences, but all gathered together in one, as on the day of Pentecost. R. G. Spurling, Sr., had inaugurated that, R. G. Spurling, the son, had held onto it, and it became a passion with A. J. Tomlinson, "That they all be one in the Lord's church—all see eye to eye, and speak the same thing—that all extend the right hand of fellowship one to another."

But the speaking in tongues was so spectacular, the miracles of healing so startling, many overlooked the background of Bible government and Bible fellowship in the church of God.

Soon, because of the great revival at Cleveland, calls came to A. J. Tomlinson from large cities, hundreds of smaller communities, from many states and nations. He was only one, and could only do the work of one, but he undertook to send ministers to answer these calls in all the world. There had been calls all along, but now the headquarters at Cleveland was deluged with them.

Thus the church of God entered upon a period of revival such as the world had never seen before, the work breaking forth in a sweeping fire of the Holy Ghost.

But there were so many details to be settled for the work to get started. The doctrines had to be tested in the fire. Following this great 1908 revival came a first test of the doctrine, at the headquarters. A division had to come, it seems, in the movement that would be felt throughout the world. Thus, at Pilot Point, Texas, that year could be counted the

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beginning of the Nazarene Church, which would gather those who felt that Sanctification was wonderful as a second definite experience of grace, but who rejected the baptism of the Holy Ghost with the evidence of speaking with other tongues as the Spirit gave utterance, according to the teaching of A. J. Tomlinson and the church of God. Every test of the doctrine in every community in the world was tested in like manner here at headquarters.

And the tragedy of it was that it came between such great and wonderful ministers and preachers. For example, greatest of the Nazarenes, Bud Robinson, near and dear to A. J. Tomlinson, came to Chattanooga at this time to stem the tide that was following in the A. J. Tomlinson statement and the doctrine of the church of God. Bud Robinson rejected this outpouring, yet was one of the great soul winners of the generation. A lady from Cleveland went up to "Uncle Bud," as he was later called, in Chattanooga, and said to him, in the presence of P. A. Wingo and several witnesses:

"Don't worry about the people we are losing to the tongues movement, they are only getting the trash."

"Uncle Bud" answered in memorable meaning, "No, sister, they are getting our most spiritual people."

Thus, soon after the great revival, there would come a test of this doctrine in fierce meaning at Cleveland. It would be a first great test for A. J. Tomlinson, to see whether he would rather hold the people or hold the doctrine. It would be all the more poignant because it would start with a test between him and J. H. Simpson. He had found J. H. Simpson at Luskville, Tenn., in a country home about twenty miles from Cleveland, several years before. J. H. Simpson had Scripture verses painted on the side of his large country home, and above all the words,

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"Holiness Unto the Lord," in large letters. He was a devout man, both he and all his family and many of his relatives, and so many of them when they built the church it was fittingly called "Simpson's Chapel."

Bro. Simpson had a large family, a wife and seventeen children, and was so devoted to A. J. Tomlinson that he had moved over to live at Cleveland to be near him in the bonds of the church of God.

Of a sudden, after the great revival of 1908, though for years he had been rejoicing when others received the Holy Ghost and spoke with tongues, he himself had not entered into it. Now he took a sharp stand against the speaking with tongues, and against all manifestations of the spirit which would exercise in the shaking, quaking, and jerking, leaping and dancing. His own manifestation was of another kind, that with every word he spoke he was weeping, the tears rolling down copiously upon his cheek, which he thought was good.

So back in the church on College Ave. and Montgomery Ave., after the revival, we take up the diary again.

OCTOBER, 1908

Oct. 18. I am very tired and much worn with the toils today and last night, but I have the pleasure of knowing I have done my duty. Had a glorious meeting last night. Much power manifested. Several at altar. The meeting this afternoon, divine healing service, was glorious and victorious. After I preached I think 13 came forward for healing. The power fell as we anointed and prayed for them, and some said they were instantly healed. I believe it was the finest service I ever held on that line. The house crowded. After this service a few of us went down to South Cleveland and held a little service, with 3 professions. Then back up to the church again at night. Good meeting, but I was so much worn I could not press the battle so as to do as much as was need-

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ed, but some at altar. Glory. I preached 3 sermons last night and today. 6 came into the church.

Oct. 21. I preached short sermon at night at church.

Oct. 26. Had meeting Sat. night, and yesterday was indeed a full day. I married a couple at 9:20, attended Sunday School at 9:30, and taught a class. Preached at 11, went to a house at 1:30 and anointed and prayed for a little girl that was sick. At 1:40 I baptized 3. At 2:30 I preached again on divine healing, and anointed 7 and prayed for 9 for healing. Meeting again at night. Preached 4 sermons, received 4 into church.

Nov. 2. I went with others a week ago today to Union Grove, held a few meetings with the saints, came home Sat., and was here over Sunday. Preached 7 sermons.

Yesterday afternoon I preached, or rather told, why I could not belong to lodges or secret orders. Last night we received 9 into the church. Had a glorious service last night, one profession and several under the power.

Nov. 10. I went to Chattanooga on Monday, Nov. 2, and remained till Sat. Preached 8 sermons. I was here at home for Saturday night and Sunday. Sunday the meeting hardly broke after Sunday School commenced at 9:30 A.M., until about 10 at night. No preaching in the first service after Sunday School. We knelt to pray and before we ever arose from our knees the power fell, people talking and praying in tongues. The altar was filled and some fell under the power and were wrought on very much by the Spirit. Very many manifestations.

During the service a message was brought to me to come and pray for a woman who was, as they said, about to die. As soon as I felt I could leave the service I took Bro. (Jesse) Clark and went to see what was wanted. On arrival I found her suffering

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intensely, and she had had no sleep for two nights. We knelt to pray. I anointed her and began to pray, but instead of praying with intelligible words it was a paroxysm of groans and cries.

Bro. Clark was able to pray some. Deathly silence was in the room aside from our prayers and groans. Before we ceased and had taken our hands off of her she affirmed that the pains were gone and she was at perfect rest.

We returned to the church house, where I had previously announced I would preach on divine healing. It was 2:30 P.M., and the house was crowded. I preached in the power and I could feel my flesh twitch and move on my bones. I referred to the gift of healing, how I desired it, but had never obtained it. I spoke of the need of it in the church, that suffering humanity might be relieved. I made an altar call for all who desired the gift to come to the altar and pray definitely for this gift. I suppose 40 or 50 gathered around me so I barely had standing room. A glorious scene followed.

At about the close of the prayer a brother came to me and asked for healing for his baby. A chair was placed for him, he sat down with it, and we gathered around him to anoint it and pray. The others did the praying, but I anointed it with oil, and I could do little else but cry and groan under agonizing cries while our hands were upon it. From this there followed, I suppose, 15 or 20, one or two at a time, who came for healing. I could do but little else than anoint and lay my hands on the patients and cry, while the other brethren prayed. Some testified to instant relief, while others made no statements at all, but the power was there greatly.

One handkerchief was laid in the chair, anointed and prayed over, and sent to one who was sick. I will add that she was at the meeting at night. This work continued until dark and the people were gath-

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ering for the night service. Some of us had eaten no dinner, so we slipped out a few minutes and took some refreshment. When I returned the house was packed and I barely had room to stand while I preached.

The climax of the day was reached at night when a brother suddenly shouted out at the top of his voice and the power fell so extensively that almost instantly the whole congregation arose to a standing position, and I think 200 people were shouting, leaping, clapping their hands and talking and praising God in tongues all at once. The demonstrations were wonderful. The altar was full of seekers. 2 sermons.

Elder C. H. Mason, Church of God in Christ

Nov. 26. Eleven P.M. On the 10th of the month I left home for Chattanooga. Had a wonderful meeting there that night. Preached 2 sermons there. Then on the 12th I went to Memphis, Tenn., 310 miles, to a Pentecostal convention. While there I preached 10 sermons. Organized the church there, helped to ordain one Bro. (John B.) Goins, of Florence, Ala. This brings into the work very soon several churches, also bids fair to get a number of churches of the same body in S. C., and one or more in China. Several received the baptism of the Holy Ghost, some sanctified and some converted. The fire fell the second service, and one man rose right up while I was preaching and received the Holy Ghost. And the remarkable part of that meeting was that the last part of the text was preached by the Holy Ghost by His own demonstrations by a number of people under the Spirit performing their part instead of by words from my mouth. Glorious meeting.

(Editorial Note) This Memphis convention was of great importance. It was Thos. J. McIntosh, now of Westville, S. C., who had returned from his first

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missionary journey to China, and he had been the first to bring the message in China. Brought the news that on his arrival in Macao, China, when he had given the message before a gathering of missionaries on his arrival there the year before, more than forty of the missionaries had accepted the testimony and had received the Holy Ghost. These missionaries of many denominations, had met in Macao providentially for mutual benefit, and called upon youthful T. J. McIntosh, who had arrived by revelation at that time, to tell what the Lord was doing in the United States. He and his wife had received the Holy Ghost Dec. 31, 1906, in North Carolina.

Among those in this first convention in Memphis was Charles H. Mason, a colored man, and who heads the Church of God in Christ, with their headquarters in Memphis. This company observed their fortieth annual General Assembly there (1948) recently, and tracing from that great convention in Memphis. Homer A. Tomlinson was invited, in his father's stead, to address this 40th General Assembly. There were fourteen thousand delegates in attendance, and representing a membership of five hundred thousand in all states, and many foreign countries.

As the churches increased among the black race, Charles H. Mason was chosen as their General Overseer a few years later, and they organized as a separate group, though A. J. Tomlinson besought them to stay together. It was said at the time that the separation sprang from no difficulty between A. J. Tomlinson and Charles H. Mason, but rather because the colored people sincerely felt they could go forward better under an overseer of their own race. Their officials stated freely at the 40th Annual General Assembly that they had kept the doctrine the way they had received it from A. J. Tomlinson and the church of God, with only a single exception, they suffer women to teach, but not to preach. And Elder

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Mason hailed the invitation extended to all to unite in closer fellowship, such as the all-churches Assembly Building now under way at Red Bay, Ala., being built with the thought of gathering all denominations in the great fellowship in Christ.

For this fortieth year General Assembly the Church of God in Christ dedicated the ultra-modern Mason Temple, in Memphis, of brick, steel and concrete, with 9,000 opera seats in the main auditorium. Holding the doctrine of divine healing in utmost assurance they have equipped a small hospital, staffed by registered nurses, where the sick who are not healed instantly may stay close by until victory comes! In this great temple are commodious smaller meeting rooms, well-equipped publishing offices, and general offices, as well as a very large cafeteria. Charles H. Mason, tall and thin, presided in fullness of strength at the good age of 83. Like A. J. Tomlinson often did, he has preached on special occasions for several hours, stopped for intermission, then took up the sermons again.

We resume the diary entrance made on Nov. 26, 1908:

Nov. 26. I came to Chattanooga on the 24th, then on home yesterday. Had meeting at the church here last night. Had a wonderful time again. During my sermon I broke down and went to crying, and the Holy Ghost caught up Homer, my own son, and he went to preaching in tongues until he and I and others fell under deep groans and weeping and praying. This continued for some length of time, which was really demonstrating the last part of my text, but after a while I was able to finish my sermon and close the meeting.

Today, now, has been a wonderful day. Thanksgiving day. Commenced meeting at 10 A.M. Had singing, preaching and testimonies until noon, then just

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outside the house we spread a great dinner. Then we came in, sang, took up the offering, and then continued the testimonies. In the midst we received 35 into the church, resumed the testimonies, and then received 8 more, making 43 in all. To describe the services would not be possible. Wonderful, but that does not tell it. Songs, shouts, speaking in tongues, giving right hand of fellowship, testimonies, tears of thanksgiving, preaching. Well I can't tell it. I conducted all the services. Preached two short sermons. Praise the Lord.

Dec. 19. I just arrived home night before last after an absence of about 3 weeks holding a meeting at Sobel, Tenn., about 40 miles N.W. of Nashville. 6 professions and 9 received the baptism with the Holy Ghost. While there I preached 23 sermons. Bro. White and Sister Clyde Cotton were helpers with me there. The Lord gave us great liberty and victory. Came to Chattanooga Thursday evening, where I preached one sermon. We had some hardships to undergo at the meeting near Sobel, but only count them as light afflictions. I am home again now as far as I know until after the holidays and the Annual Assembly.

Dec. 19. Nearly 12 at night. Just home from church. The first night I came home I heard of some trouble in the church, and I came upstairs, but not to sleep until just a little nap just before day. I feel tonight's great meeting is a result of that night of prayer. God gave us wonderful victory. One sanctified and baptized with the Holy Ghost and spoke in tongues a good deal. One or two converted. Great victory among the saints. I don't know how to describe the meeting. I preached one sermon.

Dec. 20. Taught a class in Sunday School. Preached afternoon and at night. Altar was crowded with seekers. Two sanctified and one or two profes-

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sions. House full. 2 sermons. Good victory in the meetings.

Dec. 23. Preached at the church at night.

Dec. 24. Preached a little sermon of welcome at night for the children's Christmas meeting.

Dec. 25. Held Christmas meeting morning and at night. I preached 2 sermons. One received the Holy Ghost and several at the altar, some got wonderfully blessed. Baptized one in water.

Dec. 26. Preached the funeral of a little child. Preached at night. Big congregations.

Dec. 27. Taught a class in Sunday School. Held meetings afternoon and at night. Preached 2 sermons. 12 or 15 at altar.

Dec. 28. Commenced a ten days Bible School at the church house. Preached at night. Only a few out on account of rain, but wonderful demonstrations of the Spirit. Conversations were held in tongues. Several of us under the power of agonizing prayer, talking in tongues, etc.

Dec. 29. Conducted the Bible School and preached at night. Nothing special took place, only God wonderfully helped me to preach.

Dec. 31. Taught in the Bible School and held testimony service at night, and were on our knees at midnight. Prayed the old year out and the new one in. 340 sermons. (Ed Note: A notation in the margin in red, indicating A. J. Tomlinson had preached that many sermons in the calendar year of 1908).

Chapter IX

Apostolic Signs Following

Tongues and Interpretation of Tongues

JANUARY, 1909

Jan. 1. Preached a funeral at 8 A.M., held the Bible School all day, and preached at night. 1 saved from sin and 1 baptized with the Holy Ghost.

Jan. 2. Held a church business meeting and council to consider the case of J. H. Simpson, who has been causing us trouble by division and offenses, and contentions for several months. After considerable persuasion on our part I finally could bear it no longer. I fell on my knees and prayed and cried, and my wife cried and prayed and others did the same, after which I got up and went to him, took his hand and with many tears and heart-rending cries I bid him goodbye, and told him we would meet at the judgment, and I wanted to part with no malice or hatred, but with love and pity.

After this scene the church took action and excluded him on the charge brought against him, Rom. 16:17.

On top of this action God gave us a wonderful meeting at night. Tongues and interpretations, much demonstration and power. House was crowded. Among others, my son, Homer, gave a message in tongues, which was interpreted to mean, "Jesus is coming soon. Get ready. Those who are not ready are going to hell," etc. The power of intercessory prayer fell on me and I fell off my seat and commenced groaning and praying in tongues and strong crying and tears.

Jan. 3. Taught a Sunday School class. Held meeting afternoon and at night. One received the

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baptism with the Holy Ghost. House crowded. Wonderful meetings. A large ball of fire was seen pass across the front of the church house outside. Another sign was seen in the heavens. Bro. Woodworth, from Va., was with us, and preached. I cannot describe the power and demonstrations in the night meetings before the preacher arrived.

Jan. 4. Taught the Bible School all day. Meeting at night. The Spirit gave the interpretation of two or three short messages through me for the first clear. One saved from sin. Great power and demonstrations. Bible School was wonderful, too. Homer is wonderfully used by the Holy Ghost. Preached one sermon.

Jan. 5. Taught Bible School all day. Preached at night. 2 professions and one baptized with the Holy Ghost.

Jan. 7. Assembly opened today. I act as clerk and chairman. Harmonious action all day.

Jan. 8. I led the meeting last night and tonight. No one preached tonight, but a wonderful meeting. 3 baptized with the Holy Ghost, 1 profession. Some healed. Wonderful. Glory.

Jan. 9. Church meeting and assembly. I was selected as general superintendent of all ministers and churches by the Assembly, and moderator for the assembly for another year. Glorious meeting at night. One saved.

Jan. 10. Taught Sunday School class. Delivered address and ordained two bishops and 5 deacons, and commissioned three evangelists. Wonderful meetings afternoon. Received 11 into the church. Tonight the house was packed and people stood for hours. As I made altar call 20 or more came in. The day's fruit was 4 converted, and 4 baptized with the Holy Ghost. Wonderful. The ordination service was wonderful and powerful. Glory to Jesus.

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Jan. 13. Held ministerial council. Meetings at night. Some healed and some converted.

Jan. 15. Visiting sick, writing, and having meetings at night. Preached two sermons.

Jan. 18. I was unanimously selected pastor for another year by the church at Cleveland, Sat. night. Yesterday I taught Sunday School class, and preached afternoon and at night. 2 sermons. The Lord gave me wonderful messages. House crowded, altar packed. I preached with great victory. Cried during altar service. Numbers of old men seeking the baptism of the Holy Ghost.

I got up the night before and built a fire, and was greatly exercised in prayer for two hours. The devil is raging against us. Men are trying to overthrow the work. J. H. Simpson, who has been excluded from the church for causing divisions and offenses contrary to the doctrine, is doing much damage and harm. The Lord will reward him according to his works. I feel so sorry for him and his precious family. May God overrule it all for good.

Went to look after the poor and supply them today, to pray for sick at night, and a prayer meeting at a cottage.

Jan. 20. Held meeting at church at night. Good work done.

Jan. 23. Held meeting at church at night. House crowded. Bro. (H. C.) Hockett (California) preached.

Jan. 24. Taught a Sunday School class, preached afternoon and at night. 2 sermons. Altar crowded afternoon.

*Waiting on the Lord for His Best
"Pray for Them, Be as Kind—"*

At night a very peculiar incident occurred. During the testimony meeting Mrs. Julia Simpson arose and after a very few words of testimony she began a tirade against the church and especially against me. I sat quiet and listened until she was about to

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sit down, and I called for a song, when she suddenly returned and said she wanted to say some more. I said, "Say on till you get through."

When she was through and after the song, I quietly arose and gave the message God had given me before, with joy and victory, not alluding one moment to the words of Mrs. Simpson, although some might have thought I was referring to what she said, but I did not mean it that way, for the message was given me before I knew anything about her intentions even to talk.

The house was crowded with people, but I believe the Lord will work it all out for good. I have no spirit of revenge in my heart, but I do feel sorry for Mr. and Mrs. Simpson and their children. I don't know what will become of them. I am going to pray for them and be as kind to them as I can. (Ed. Note: Many years later death in awful tragedy overtook the oldest son, A. J. Tomlinson and his family offered fullest love and comfort, and J. H. Simpson asked A. J. Tomlinson's son, Homer, to preach at the funeral, which he did. Yet many honors came to J. H. Simpson, who was elected to the Tennessee state legislature and whose son served Cleveland as chief of police.)

Jan. 27. I conducted the meeting at night. Preached a short sermon. Several in altar. Good meeting. Several spoke in tongues. Last night went out in the country and held a prayer service.

Jan. 28. 7 of us went out in the country, had a prayer service with a blind girl. We felt that the Spirit taught us some good lessons in battling with demons. We afterward prayed in another room, and I was very much exercised in prayer, intercession and groanings. Also, after we started I got down in the road again under the same agonizing cries, but not so severe. We held a church business meeting at

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night. I acted as moderator. Business transacted with love and harmony.

Feb. 1, 1909. Weather has been very cold for a few days. Held meeting Sat. night, taught a Sunday School class yesterday, held meeting yesterday afternoon and last night. Not so large attendance as usual on account of cold. I preached 3 sermons. J. H. Simpson is still giving trouble and doing much harm. God have mercy on him and pity him. He has written me some very sharp, cutting letters, making threats, etc., and demands \$66, the amount he and his wife and father put in the (church) house when it was built.

Feb. 3. Meeting at night. Preached one sermon.

Feb. 6. Meeting at night. Preached one sermon.

Feb. 7. Held Sunday School, taught a class. Meeting afternoon and at night. Preached 2 sermons. The Lord gave us a wonderful meeting. Tongues and the interpretations. Homer is being used wonderfully, with others. Several in altar. 1 baptized with the Holy Ghost. Glory! Glory! Glory!

Feb. 11. Two days ago I went to the mountains to help Bros. Mitchell and Bryant give out a lot of presents to the poor children and to preach to all who came. I suppose there were at least 700 people there. When I got to the station there was no one to meet me, so I had a two hours walk in the rain and mud carrying a sack of Testaments across my shoulder. Yesterday was bright and nice, though the wind was cool. About 500 children were made glad because of the gifts of toys, nuts, candy, etc. The older people were given Bibles, Testaments, and books. I came home last night and preached here. 2 sermons.

Feb. 15. This is Monday morning. Held meeting Sat. night. Taught a Sunday School class, held meeting yesterday afternoon and last night. The Lord helped me wonderfully in preaching, the church

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house was crowded. Preached 3 sermons. Rainy this morning.

Feb. 16. Last night after supper, we, with Bro. Bryant who had just come home, were singing. We heard Homer, my sixteen year old son, upstairs in agonizing prayer. We soon left off the singing and went upstairs. Homer was caught away under the power and control of the Spirit. He had been agonizing in prayer when suddenly he arose on his knees and quoted the text: "If ye love me, keep my commandments, and I will pray the Father and he will give you another Comforter," etc., in a tongue, which was interpreted by Bro. Bryant. From the text he preached a sermon in a foreign language, then he made his altar call and it appeared that numbers came forward, and began to get saved. Then he went through great ecstasies of joy over the salvation of souls. Pen cannot describe the scene. The language was clear and distinct. Others in the town are very frequently caught away in the Spirit in a similar way. While the devil is raging, God is blessedly working. Sick are being healed, devils cast out, etc., etc.

Feb. 19. I am fasting now for two or three days, waiting on the Lord for His best.

Feb. 20. Meeting at night. Several messages given in tongues and the Holy Spirit gave the interpretations through me. Wonderful meeting, 15 or more came into the altar. One profession and one baptized with the Holy Ghost. House full of people. (From A. J. Tomlinson's note in church diary: "Luther Richard, Homer Tomlinson, Jesse Trim preached in tongues as the Spirit gave utterance.")

Feb. 21. Taught a class in Sunday School. Held meeting afternoon and night. The Holy Ghost gave more messages in tongues and the interpretation through me. Several in altar at night, one saved. Preached 2 sermons. (Church diary note by A. J.

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Tomlinson: One baptized with the Holy Ghost. Received 4 into the church).

Feb. 25. This is Thursday. I was called to Chattanooga Monday evening. The women gathered in at Bro. Lemons' to talk and hear me talk about Jesus and spiritual things. We had prayer service. The next day at a meeting I anointed 5 or 6 for healing, and at night again we met for services. The power of God fell upon us so we could not close until near midnight. I gave several interpretations after messages were given in tongues. Wonderful meeting. I came home yesterday and went to our meeting last night. Weather bad and but few out, but He gave us a wonderful meeting again. I am wondering what the Lord is going to do for us. Preached 4 sermons.

Feb. 27. Meeting at night. I preached one sermon.

Feb. 28. Taught Sunday School class. Preached afternoon, held meeting at night. House crowded.

Mar. 8. I led the meeting last Wednesday night. Several messages given in tongues and the Holy Spirit used me to give the interpretations. The Spirit fell on the congregation and they shouted, praised God, stood up, and, well, it's indescribable. Several in the altar. I taught a Sunday School Class yesterday morning. Held meeting afternoon. Just had a sermon, but it seemed to be very impressive. Had another wonderful meeting again last night. Testimonies, shouts, praises, messages in tongues with interpretations, sermon and altar service. During the sermon messages were given at intervals in tongues, and I gave the interpretations, and continued right on with the discourse without the least bit of confusion. It was indeed wonderful. The Spirit indicated that workers were to go out from this place North, East, South and West, and said, "Separate unto me those whom I want for the work whereunto I have called them." Only Bro. (Ralph) Castrett was per-

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sonated saying, "I will be with you and make you a success." I preached 3 sermons. The book of Acts is being reproduced.

Mar. 10. Held meeting at night. Several messages in tongues, and the Lord used me to interpret. The Holy Ghost gave Bro. Tom McLain a special message of encouragement. Wonderful meetings.

Mar. 11. Bro. R. E. Winsett is teaching a singing school here at the church, and giving my children training at home.

Mar. 16. This is Tuesday. The meeting Sat. night was not well attended on account of the bad weather. But I preached a short sermon. Sunday morning I taught Sunday School class.

Sunday morning the house was full. I preached, using a map of the world I had prepared last week. (Ed. note: This map display included a map of China, divided into 400 squares, a square for each one million people. The squares were painted black to represent that not one million of all China were Christians. A tiny white speck showed in one square to indicate that a few thousand, according to statistics at that time, were Christians.)

Sunday night I preached to a crowded house.

Afternoon while I was preaching some messages were given in tongues and I gave the interpretations. These fitted in just right. At night some messages were given in tongues and I gave the interpretation. One was to Flavius (F. J.) Lee. In giving the interpretation I knelt down right before him, and as the message was given he fell off his chair and was very much affected. Sister Clyde Cotton gave the message in tongues. I must say, too, that last Sunday evening the Holy Ghost, through Sr. Clyde, gave me a special message which lasted about three hours. Bro. Bryant came in during the time and gave part of the interpretations. I understood a good deal of it. He was showing and telling me something of my future

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work. Told me of several countries I was to carry the Gospel to, besides a lot of work in the U. S. and all America. Also gave blessings and encouragement to my wife and children. Last night I preached at a private house on the opposite side of town. I expect to go to Chattanooga this evening.

(Mar. 17. Ed. Note: On this date the notes of the Cleveland, Tenn., church diary began to be kept frequently in the handwriting of Homer A. Tomlinson, the son, during the many absences of A. J. Tomlinson. Mary, Mrs. A. J. Tomlinson, kept some, as did John B. Goins while serving as assistant pastor. The entrance on this day was, "Meeting at night, led by Tom McLain.")

R. E. Winsett, Healed of Cancer, Starts Song Book Publishing

Mar. 21. I came home from Chattanooga yesterday where I preached 3 sermons. In one meeting I suppose I gave 10 or 15 interpretations. A wonderful meeting. The power was wonderful. Preached 3 sermons here last night, this afternoon and tonight. Some healed, too. One received the baptism (of the Holy Ghost) and two professions. Big crowds. Taught Sunday School class this A.M. (Ed. Note: It was during this month that R. E. Winsett, song book publisher, had arrived at Cleveland. He was afflicted with cancer of the face. He asked A. J. Tomlinson to pray for him, as he entered the door. A. J. Tomlinson, accompanied by his son, Homer, led R. E. Winsett into the parlor. They knelt for prayer, A. J. Tomlinson anointed and prayed for him. The cancer, which had been there a long time, and was growing more malignant, yielded to the power of God, dried up immediately, and within two weeks not even a scar remained. R. E. Winsett at this time inaugurated his great songbook publishing business from the home of A. J. Tomlinson, and which he still

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conducts from nearby Dayton, Tenn.)

Mar. 28. Preached at a funeral service last week. Preached at church last night. Taught a Sunday School class A.M. Preached afternoon.

Mar. 29. About 1:00 o'clock Bro. Mitchell offered to give me \$15 to go with him to Cincinnati (Ohio). With a very short time for consideration I decided to go, so I packed my suitcase and was off at 4:30 P.M.

Mar. 30. Arrived in Cincinnati about 8 o'clock this morning. In a few hours Bro. Mitchell took train and went on home (Sandusky, O.). I remained and attended a Pentecostal mission afternoon, and another one at night. Both in the city. I was not very favorably impressed with either one of them, although there seemed to be some good people in them.

Mar. 31. I left Cincinnati, Ohio, for Cambridge City, Ind. I walked out from there and took dinner with Mary's sister, Martha, and visited Omer Taylor, and his father and uncle. In the evening I went to see Murray (Taylor). He took me to a Friends meeting at Dublin at night.

Apr. 1. I boarded interurban car at Dublin and went to Indianapolis, met Will Pruitt, and from there to the home of Will Sawyer. In the evening I phoned up to Westfield, and talked with Let (sister) and mother, and heard Aunt Esther's voice. I went at night to the Pentecostal mission in the city and gave them a short address. I was with them a while before they knew me.

Apr. 2. Went from Indianapolis to Westfield. Bro. (Bro.-in-law) Cyrus Carey met me at station. When I arrived at mother's Uncle Noah (Tomlinson), Aunt Esther (Tomlinson), and some others were there. Mother and all were glad to see me and I was glad to see them, for I had been away nearly 6 years.

Apr. 3. Visited with Mother. Kizzie (Robbins,

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sister) and Lizzie (Robbins, neice) came there to see me. Had a good homelike time.

Apr. 4. I went to Chester to Sunday School and meeting. They invited me to preach, which I did as the Lord directed. The Lord gave me a very impressive message, and they seemed to be helped by it.

Apr. 5. Abbie (Carey, sister) took me to see Aunt Asenith (Hiatt) and (my) sister, Ella (Kivett) and Harry (Kivett, nephew). Had a very good day. Talked over phone with Wesley Hiatt, Carl Hiatt (cousin) and Alice (Tomlinson, cousin). Yes, I must say that Sunday mother and others with myself took dinner with Cyrus and Abbie and Aunt Esther. Elwood T. (Tomlinson, cousin) came after me and I went to his home and stayed a little while. Went back to mother's at night.

Apr. 6. Was with mother, I believe, all day.

Apr. 7. Went to mid-week meeting at Chester. Was at Uncle Noah's a little while last evening, saw Zeruah and Jim, Robt. and Julia, Morton and Mary Tomlinson. Morton came to mother's a little while at night. Wesley Bond (sister, Let's husband) took me to the train in the evening, and I went to Indianapolis to hold meetings at the Pentecostal mission for a few days. Stayed with Will Sawyer. Preached 2 sermons at Chester. Went to Indianapolis and preached six sermons there.

Apr. 14. I talked a few words with mother and Let last evening over the phone and told them good-bye. I took the interurban car at Indianapolis bound for Florence, Ala. Stopped at Nashville, Tenn., over night. While at Indianapolis God gave me favor with the people, and I was at the homes of Wm. Alexander, Bro. Osborn and D. M. Bye. One sister healed. Bro. Sawyer received the baptism with the Holy Ghost a day or two after I left his home. So I didn't feel that my work there was an entire failure.

(Editorial Note) Tomlinson, of A. J. Tomlinson's family, was at the time of this visit a well-known name in Hamilton county. It were well that A. J. Tomlinson was able to spend those precious days with his mother, for this was their last visit together. When her death came later the same year he was in the midst of a great revival, and did not get to attend her funeral. A "Tomlinson" family reunion was held in 1947, but A. J. Tomlinson's two sons, Homer and Milton, both being absent, there was only one, Carl Tomlinson, present for the reunion whose name was Tomlinson. Homer A. Tomlinson has two sons, the older, named A. J. Tomlinson, for the grandfather, is twenty-five, the younger, Homer E. Tomlinson, is twenty-two.

Chapter X

Great Revivals And Camp Meetings

Testing of the Great Doctrines of the New Movement

There is an unfolding and development in this diary of great moment to the movement throughout the world. The speaking in tongues had been a startling manifestation. Following this came the interpretation of tongues. We see these and other remarkable signs and wonders appearing first in the church of God, as had been the great outpouring of the Holy Ghost, as far back as 1892.

As each new development comes it can be seen that it has its beginning in a wide-spread and full way first in the church of God. This is most important to keep in mind. For soon begin to develop groups who seem to specialize in certain phases. As mentioned before, some felt that divine healing was all, and emphasized that, even to the leaving off of the earlier experiences which had led up to it, Justification and Sanctification, the sacrament, etc.

Everything which arose in the movement, anywhere in the world, rolled up for its test at Cleveland, Tenn. Thus, while A. J. Tomlinson could typify the wonder of the rising spiritual part in the service of the gift of tongues, and of interpretation, he also typified restraining influences. Some arose, so enthusiastic over that miracle, that they threw away their Bibles, and decided to trust for guidance on tongues and interpretation. It was at such times that it was peculiarly A. J. Tomlinson's part and task to guide in keeping the people on the Word of God, and a balanced message, counting all parts important.

Some were sure, because of the tongues and in-

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terpretations concerning the soon return of the Lord, that it was so near they took their children out of school. Some others began to gather in special places to wait for His return. One enthusiastic woman gathered twenty-four young girls, wonderfully filled with the Spirit, and kept them in special cleansings, bathing every day, to be ready for the Bridegroom. A. J. Tomlinson's part was to give good counsel, and which bore good fruit over the years, hundreds of fanatical things being forgotten before the steady teaching of the church of God, counselling freedom of the services for the Holy Ghost, but counselling a careful test of all things to conform to the living Word of God, the Bible.

He had most precious opportunity to prepare for these extremities, for all had broken out between 1896 and 1903 back in Cherokee County, N. C. He writes of it in his church paper, and telling how wild-fire and fanaticism had come in, and how the sincere people of that revival had prayed for someone to come who would be able to steer a course in the midst of the many startling things making their appearance.

Alabama and Florida Ministry — *With Weeping . . . Flood of Tears*

Returning from his visit back in his home neighborhood in Indiana, to ever-widening ministry, we take up the diary upon his arrival in Florence, Ala.

Apr. 15. I arrived at Florence, Ala., where I began a meeting at once with brother John B. Goins. Continued there 11 days. Sister Clyde Cotton came two days after I arrived and helped me through the meeting. About 12 or more special, miraculous cases of healing, 2 professions, 4 received the Holy Ghost, some restored, 4 received the gifts of healing. Completed the organization of the church of God, ordained 3 deacons. The Lord gave us some wonderful

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meetings. At Florence He gave me \$15 and some stationery.

Apr. 26. Held meeting last night until nearly 12 and then boarded the train for home. Stopped at Chattanooga a little while to see Bro. Lemons. Arrived at home about 5 P.M. While at Florence, Ala., I preached 20 sermons.

Apr. 28. I started for Tampa, Fla. Home long enough to counsel my dear wife and children and some of the church and exhort them to continue steadfast in the faith. While on train I was taken very sick with bloody flux. Bro. T. L. McLain was with me. When we arrived in Atlanta I was so bad I could hardly sit up and it was past 9 at night. We finally got to the home of Sr. (M. E.) Sexton, where they prayed for me and I was healed. We came on that night and arrived at Tampa, Fla., at 6 P.M. the following day, *Apr. 29.* Commenced in tent meeting the same night.

May 5. Held three meetings a day, since *Apr. 29*, except one day it rained. I am feeling very well, but we have not been able to break through much yet. Some at altar and probably a drunkard converted, but I have had no real liberty yet in preaching, and we have not yet been able to reach victory in prayer. Have preached ten sermons up to date.

May 10. This is Monday morning. Have held meetings in the tent every day and night since above date here in Tampa. The dear Lord is giving us blessed victory. The saints are getting freedom that they have been deprived of because of being held down by their leaders. Yesterday was wonderful. But little intermission between services. I did not get to rest until after midnight. Preached three times. The tent was about full last night. Many very serious. Some in altar. One received the Holy Ghost yesterday. A gentleman down under the power when we left last night. Bro. McLain is a good helper. Is on

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the floor here by my side under the power of intercession now, almost like the agonies of death. He has just now broken out in tongues.

I can hardly describe the meeting yesterday. Glory to Jesus. God is now burdening my heart for the means so I can get the company together as soon as possible that God is preparing so we can stay together. Am receiving more invitations to work. Have preached 9 more sermons.

May 13. This is Thursday before meeting. Have preached 7 more sermons. Am still here at Tampa. The work is progressing slowly on account of so much prejudice, but those who come are evidently being considerably impressed. The volley of questions that were poured into me yesterday nearly all day was wonderful. Afternoon during the discourse they asked anything that came to them with honest purpose to get them clear. It never bothered me in the least, only added to the fire. At the close of the discourse we knelt to pray. I prayed in tears and someone took up the prayer and I fell over under the power of travailing prayer and agonizing cries. I lay there under the power, agonizing and talking in tongues, etc., until about dark. Probably an hour and a half or two hours.

At the night meeting, as it opened, I was seized again with weeping, but when the time came for preaching the Lord had me ready. The Lord put me through with plenty of truth and toward the close with a flood of tears. The altar call was made and they began to come in, when a man rose up in the congregation and asked for the privilege to ask some questions. I told him kindly that we would hear him privately but not now, as we had to deal with these souls at the altar. But the man insisted that he ask the questions publicly. He was finally silenced, and I called for the singing to proceed, and he left the tent. I perceived it was a scheme of the devil to hurt

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the meeting, which it did apparently for a little bit. But God is with us, and helping, and one was restored and evidently sanctified, and was lying under the power when we had to leave him at midnight. Glory.

May 17. This is Monday. I am resting after a hard day's work yesterday. I preached three times besides the other work, and at midnight last night I was too tired to sleep. We set the Lord's church in order at Tampa, Fla., with about 20 members. A great crowd out last night.

Friday afternoon the power fell upon several of us and while we were down they told me a man ran into the tent, saying he was Jesus. One or two of the sisters began to talk to him in tongues, and he was about to hit one of them with his fist, when a man jumped up and prevented it. They continued to talk to him in tongues until he left.

A woman came in, and as she appeared to be looking on the scene with scorn, a sister broke out to talking to her in tongues, and she seized a club and was about to strike the sister, when a man who appeared to be her husband caught her and took her away.

The demonstrations and power were wonderful. The Lord has sure given me favor here with lots of the people. Numbers have been convinced. A lady came to me last night and said she came to scoff, but was caught and begged me to pray for her. The crowds have increased wonderfully. We closed the meeting at the tent last night to get ready for the Camp Meeting at Pleasant Grove. I am to preach in the mission tonight and tomorrow night here in the city, and then go to the camp ground ready for the Camp Meeting Thursday. I feel that if the meeting here could have continued for a month or more great good could have been accomplished. Preached 9 sermons.

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Pleasant Grove Camp Ground, Durant, Fla.
"—Power and Demonstrations"

May 22. We are now at the Pleasant Grove camp ground. Came yesterday. We have a furnished house specially arranged for the preachers. We appreciate it so much, out to itself where we can be alone with God. The meeting commenced yesterday morning in the first service with good earnest. While I was preaching the power fell, and such shrieks and screams and agonizing cries are seldom heard, and which lasted for several minutes. Then I made the altar call and the people piled in. 2 received the baptism and some reported converted.

The afternoon meeting went right through without any preaching. I can hardly describe it. Last night the only preaching I did was to step up on the altar and read a short message given in tongues, the interpretation of which I had written. I followed the reading with a few words of exhortation and made the altar call, and when I looked down to see about changing my position I could get nowhere. So I stood there while altar work continued with loud cries, shrieks and much prayer, until some fell, and then I was able to sit down on the altar, where I remained until midnight giving instructions and interpretations. Wonderful meetings. The Lord has promised us great things here if we will be humble and obedient. Preached 4 sermons.

May 24. The Lord gave us wonderful meetings yesterday and last night. Altar crowded with seekers. I can hardly describe the manifestations. Several are being healed, nearly every day. Bro. McLain and myself feel very tired in body. We were up till about two last night, then had to pray for some early this morning, and then into meetings, and still lots of work to do. 7 more sermons.

May 27. Yesterday was a wonderful day in camp. In the beginning of the service in the morning

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one or two messages were given in tongues and I gave the interpretation. Afterward I was seized with 2 or 3 paroxysms of weeping, when finally I fell on my back under the power, and after screaming for awhile as though my heart would break, I became more quiet. Then a brother spoke a few words in tongues and they said I gave the interpretation, which was, "Get quiet, and hear Me speak."

Immediately following this a sister began to speak in tongues, the interpretations followed the tongues after each few words, alternately until the sentence was finished. This lasted, I was told, for half an hour. When she ceased someone else spoke a few minutes, and the interpretation followed, then another, and another, and another. Somone said I was down in that condition for 2 hours.

That was all the preaching that was done. The altar was filled with seekers crying out to God when I rose up. Afternoon Bro. (W. R.) Evans read a text from the Bible and said a few words and sat down. I took it up and had preached a little while, when a brother rose up and made some confessions, and was willing to step out wholly for Jesus. As he sat down I started to sing, "Where He Leads Me I Will Follow," etc., and soon a man tumbled into the altar all broken up. A lady fell in as though she had been shot, and they kept piling in until the altar was filled. The meeting did not close until about midnight. Can't describe all of it. Men, women, children screaming, shouting, praying, leaping, dancing and falling prostrate on the straw. Wonderful. Preached 6 more sermons.

May 28. I must write a few words about the meeting yesterday. In the morning I went as usual and started the meeting, and as I waited on the Lord the work began by testimonies, tongues and interpretations, and I just sat there and looked on. People soon began to be prostrated under the power. Never

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did make any altar call, but they were piled around the altar and all about in the front of the tabernacle. Then one by one they came to me for prayer for some disease. We would kneel each time and deliverance came.

Afternoon I preached on the church under the power of the Spirit, and finally gave opportunity for the people to join. 64 presented themselves with shouts, praises, tears, sobs, etc. Wonderful will not tell it. The greatest time of church joining I ever saw yet. The Holy Ghost in messages through others gave the assurance that this was going to spread and that the real Christian people everywhere would see and flow together.

We repaired to the creek nearby, where I baptized one who had to go away. The real baptismal service will take place, D. V., Saturday afternoon. Last night I went and sat down and the fire began to fall, and one received the Holy Ghost. People fell into the altar and in the aisles and at their seats, and the work went on until about midnight with no preaching. 4 more baptized with the Holy Ghost. Night before the Lord woke me and for about two hours, probably between 1 and 3, I was exercised in prayer and tears, agonizing for the work. I am paid well for the loss of sleep.

May 29. The meetings yesterday and last night were wonderful again. Yesterday morning I lay under the power on my back, I suppose for an hour, giving interpretations. A number were lying around under the slaying power.

At 3 P.M. I was requested to preach on the church again, and a number of questions were asked and answered. I guess about 35 joined the church, a number of ministers from other churches. It is wonderful how the Lord added the people to His church. A number were put forward for examination for the ministry.

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Demonstrations of the Spirit

Last night I was sitting in my place at the beginning of the meeting waiting on the Lord about a message or directions some way about the meeting. While they were singing, a sister Wood came and spoke to me in tongues and God gave me the understanding of the message, which was, being interpreted: "Tell the people the mystery of My work and what I will do."

I supposed He meant for me to preach, so I arose at the proper time and stated what the Spirit had said, and said I did not know just what to begin to say, but trusted the Lord would direct and show us His will. At that moment two sisters rose up back in the congregation side-by-side and one began to speak in tongues and the Spirit through me gave the interpretation promptly. Then the other one spoke in tongues and the interpretation was given, and this manner was continued for some little time.

Then the two sisters went to several different persons in the tabernacle and delivered messages in tongues, sometimes in concert, and I gave the interpretation of every message. At last one sister took me by the hand and we began to walk toward the platform, and she was talking in tongues. As we three walked together the interpretation was: "These are they that follow the Lamb whithersoever He goeth, and they shall walk with me in white."

As I sat down in the stand she lay her hand on my head and gave me a message which was not interpreted openly, but I was made to understand it. She then turned to the audience and delivered a short message to them and gave the interpretation of what she said, but did not quite finish, and I arose at once and completed the interpretation, which was: "And this is the mystery I want to show you, and if you want to seek Me, come to the altar."

The altar was at once filled with seekers, pray-

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ing, and crying to God. I felt as if I never wanted to return to the common feeling and ways of life again. I really dreaded to speak naturally again. Preached one more sermon.

(Editorial Note:) If the reader coming upon such startling spiritual experiences, alone or in the midst of the congregation, is tempted to discount their purpose or intent, or pass judgment upon them, let them ever keep in mind that A. J. Tomlinson, in such spiritual submission, was lifted to bring forth the greatest religious movement in the history of the world in so short a time as the forty years of his leadership. Betimes he bade all others go forward in their own understandings and win as many souls as possible, only desiring that the lost may be saved. Nor overlook the fact that this Pleasant Grove Camp meeting in his leadership became one of the most important in Florida.

June 1. I am in Jacksonville, Fla., this morning. Came here yesterday from Durant (Fla.). This is Tuesday. Last Saturday at the camp meeting I spent about 8 hours examining candidates for the ministry. In the evening I baptized 42 persons. The meeting Sat. night lasted nearly all night. Sunday at the first service we received 40 or 50 into the church. Then I preached, showing my chart on the conditions of the world, etc., and the offering for missions was about \$50. While I preached some fell in the altar.

Afternoon I gave the charge to the ministry, and ordained six bishops and 6 deacons, and set apart 7 evangelists, and 6 for Christian workers. Big day. Preached at night and closed the meeting about 1 o'clock at night. They gave me near \$100.00 for my month's work, and about the same to Bro. McLain. We are now on our way to Atlanta (Ga.) to commence the camp meeting tonight. Preached 3 more sermons. About 25 received the Holy Ghost, and several converted and reclaimed.

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J. H. King and A. J. Tomlinson in Atlanta, Ga.

(Editorial Note:) A notable division had been arising in the midst of the great Latter Rain Revival. The outpouring of the Holy Ghost, as previously explained, had been upon all people of all denominations. Wonderful ministers of all denominations were receiving the Holy Ghost, and like R. G. Spurling and W. F. Bryant in the beginning, were rejected by their own superiors and conferences. Likewise thousands of members, receiving the Holy Ghost and returning to their family churches and bearing testimony of it, were immediately and without hesitation put out of the meetings by their pastors, and their names taken from the church rolls.

This had happened everywhere. The outcome of this was that many of these who were cast out so unceremoniously declared they would never join a church again. Throughout the movement there was an uprising against any government or oversight of the work. The organized churches were blamed for this attitude against the movement, and many leaders came out at this time in forthright antagonism against any government or organization. Multitudes of ministers denied even ordination.

This very matter would come to a notable decision right in this Atlanta Camp meeting, for A. J. Tomlinson felt that government, and ordination, and helps, were a part of the Bible, no matter if many organizations still having government had rejected the great message of the baptism of the Holy Ghost, the gifts of the Spirit, etc.

Mrs. M. E. Sexton of Atlanta, editor of the Bridegroom's Messenger, a missionary paper of the movement, invited two notable ministers of the movement to conduct the Camp Meeting, J. H. King, of Falcon, North Carolina, and A. J. Tomlinson, of Tennessee. They had been in the bonds of good fellowship all

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along. J. H. King arrived at the camp meeting at the same time as A. J. Tomlinson arrived. Both entered into the service with great hope, but something happened. It did not come out until J. H. King announced he was leaving the meeting and would preach his last sermon.

In that sermon he went straight to the issue that had been in his mind, and declared there should never be any organization, but that all should be free, and specifically denounced the efforts being made to have organization and government in the movement. This had been so clearly directed at A. J. Tomlinson, who had from the beginning held for order and government in the church, it had thrown a pall over the meeting. In such circumstances there was no revival for two weeks, but the feeling A. J. Tomlinson described in his diary.

J. H. King later completely changed in this matter, and was himself one of the organizers of the Pentecostal Holiness Church, two years afterward, and led it until his death in 1946, as their Senior Bishop and General Superintendent, and which became, in the opinion of many who wished them well, the most tightly organized of any of the churches which grew out of the movement. They kept the doctrine of the church of God with but little exception for a long time, and in J. H. King's leadership, grew to more than six hundred congregations and a lively foreign missionary labor. They maintain their headquarters at Franklin Springs, Ga.

A great matter was being tested here at the Atlanta Camp meeting, as we shall see in the diary.

June 11. Have been here in Atlanta now for ten days. Have only preached 3 times up to date. Have sure had a time of suffering here. The devil has prejudiced the people against me here for some cause. Others have been doing the preaching, and a lot of people can hardly bear me, but I go right on as

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though nothing was the matter. The Holy Spirit makes me understand that it is not me they are against, but Him in me. I've sure shed a lot of tears and suffered much in agonizing prayers, not for myself, for I have not pitied myself, but for others.

One man has already confessed to me, but I told the Lord not to let folks confess to me, but to confess to Him, for it was not me they had wronged, but Him. I believe everything will come out right. I am getting just what I need. I believe God will give me a great victory over the devil yet. Glory.

Halcy and Homer are here in the city, and Homer has been with me most of the time since I came.

June 14. I am still in Atlanta. Don't seem like I am doing much good. The camp meeting services are now placed in my hands. I want to definitely give them over to the Holy Ghost. I want Him to have complete control. Preached last night. Large crowd.

June 16. The power began to fall in the first service. The people began to get free. Monday afternoon a little girl received the Holy Ghost, and the night service followed the afternoon service immediately. Freedom and liberty prevailed. No preaching.

Yesterday the services ran very smoothly. Quite a few demonstrations. Some cried, others laughed and shouted. Messages given in tongues and interpreted. Last night was a sweet service. No regular order and yet perfect order. I sat on the platform and the singing was led by the Holy Ghost, testimonies also. One would lead a song, and someone else in another part of the congregation would take up the next verse, and the whole congregation would join in until it would swell into volume so beautiful. This form continued as several songs were sung.

The time came for me to give the message, after which the altar was filled. 7, I think, received the baptism in the last 2 days, and 9 during the two weeks before. I have preached 4 more sermons.

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June 24. Meetings have been going on every day and night. Sometimes continuing from 6 A.M. till 11 P.M. without closing. Many signs and wonders have been done by myself and Homer, and Sr. Clyde and others by the power of the Spirit.

A brother had been seeking long, but had failed to get through. I was led in the Spirit to go to him on my knees, stretch his hands out and nail them to the cross, then to fall over with him in my arms, and go through the death struggle for him. Then after I had been as though dead for a little bit, I arose and appeared to pierce his side, and cut off his head, and then put him in the grave, and cover him with dirt. He lay there a while quiet, and then I made as if I moved the dirt from off of him, and he was resurrected. At that moment the power struck him, and he went on till he received the baptism.

It is wonderful what is taking place here. Yesterday afternoon after I had been preaching a little while the power fell, and I fell into agonizing cries, and when I opened my eyes the altar was crowded with seekers. More than once the altar calls have been made in tongues by some one, and I would give the interpretation.

One night a sister stepped up on the altar by my side while I was preaching, and gave messages in tongues and I gave the interpretations, and into the altar they came. Fear is falling on the people. People are getting saved, sanctified, and filled with the Holy Ghost. Preached 13 sermons since last writing. I baptized 13 in water today.

June 28. Closed the camp meeting last night, but had a baptizing and healing service this morning. Baptized 12. Made lots of friends. Preached 4 sermons. They say over 40 received the Holy Ghost, several converted and some sanctified. This has been a hard battle, but I feel that God has given us the victory.

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Have had some special experiences with deceivers and some of the saints being deceived and causing trouble in the meetings. The Holy Ghost has been equal to every emergency. Have received nearly or quite \$60.00. Will leave the city, D.V., tomorrow at 3 o'clock. Rainy this afternoon.

(Editorial Note): There was vast missionary fruit from this camp meeting, and among those who went out, with encouragement of Sr. Sexton and A. J. Tomlinson, were the Dennys and Sr. Blanche Appleby to China, Mary Courtney (later Mrs. Norton) to India.

July 6. (Cleveland, Tenn.) Homer, Halcy, Sr. Clyde and myself left Atlanta June 29, arrived at Rome in the evening. Had 3 services there. One received the Holy Ghost and one sanctified. The folks begged us to stay longer, but we felt it necessary to come home, which we did and arrived here July 1. Meeting at the church that night, and one converted. No preaching. The next night the power fell and much good accomplished. Sat. night was good, one converted, others blessed. Sunday I taught the Sunday School class and held meetings afternoon and at night. A blessed time, especially afternoon. Last night we ordained two brethren from Chattanooga. Prayed for the sick last night and today. Wonderful experiences. Preached 8 sermons since last writing.

Chapter XI

The Days Of Persecutions

They Were Called "Holy Rollers"

(Editorial Note) A. J. Tomlinson had known bitter persecutions back in North Carolina. He was now to taste of more persecutions. The power of God had fallen in the outpouring of the Holy Ghost as on the day of Pentecost, when the Apostles, Mary, the Mother of Jesus and all of the hundred and twenty had acted like they were drunken. Persecutions had arisen against the company all over the world. Besides being cast out of churches the people were mocked everywhere.

One of the earliest epithets cast at the company back in the mountains had spread over the whole country wherever the movement made its appearance. They were called "Holy Rollers." Yes, the people that entered into any community with this good doctrine were soon called by that name in derision. Few knew the movement by its real name from the beginning, The Church of God. They did consent, however, that there were "Holy Rollers" everywhere. In Latin American Countries they were called, "Hallelujahs!"

Moreover, thousands of the leaders were hailed into courts. Tents were cut down, burned, churches burned, dynamited. Many were physically abused, imprisoned, some committed for long years in penitentiaries for their faith—and that right here in the United States. John W. Buckalew was shot seven times, the last time, fatally, a mighty warrior and co-laborer with A. J. Tomlinson.

This part of the labor makes its appearance now, and back at Cleveland, Tenn., in the summer of 1909,

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and fittingly recorded at the time by A. J. Tomlinson.

July 13, 1909. Taught Sunday School class Sunday morning. Preached afternoon. Meeting at night. Yesterday I went out in the country, preached funeral of Sister (Rose) Lee. Meeting again last night. Today I preached the funeral sermon of a man who shot himself. Bro. (John B.) Goins and others came today for the meeting.

July 16. Have received word that mother is very sick and will probably not recover. We put up the tent yesterday and commenced the meeting last night. It is in the center of town, opposite the jail. A Mr. (French) Beard came and demanded us to stop the work of pitching the tent, with threats, but we went right on. Last night just before service he came into the tent and asked me to read a paper he had, which I was about to do, but as soon as my eyes fell on the heading, "To the Holy Rollers," I positively refused to read the rest, so I don't know what it was. But it created quite a sensation. God gave us a blessed service. We dedicated the place to God, and as I offered the prayer the glory struck us and filled the tabernacle. I wept, others praised, others spoke in tongues. I preached part of the time with great joy and part of the time in tears. Several came to the altar. Quite a number asked for special prayer.

July 17. Meeting going on at tent. Great time tonight. Big crowd. Quite a number at the altar, 1 profession and 2 sanctified.

July 18. Went out in the country and preached a funeral A.M. Held meetings at tent afternoon and at night. Great crowds. 3 baptized and spoke in tongues. 3 sanctified.

July 20. Preached 2 sermons, 1 funeral and at night 1 profession, 5 sanctified, and 4 received the Holy Ghost. Having great meetings at our home every forenoon.

July 22. I was arrested last evening, charged

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with violating a city ordinance. Had the trial this afternoon in the court room. Big crowd, and a great time. The people seemed determined to stop our meetings. I had the privilege of preaching some truth to the officers, lawyers, doctors, as well as a lot of other folks, on the witness stand. I took my Bible and proved that we were only doing according to its teachings. I got up from the witness chair and stood while I did it. I preached last night at tent, this afternoon in the court room, and tonight at the tent. 3 sermons. The verdict will not be rendered until Sat.

July 23, 1909. Meetings going right on with power. 2 professions, 4 sanctified, 4 baptized with the Holy Ghost. Iris (Mrs. A. D. Evans, younger daughter) received the baptism. This puts all my family into the experience, except little Milton, who is yet too young.

July 24. The decision of the trial was a fine of \$5.00 each and the cost. They threw off the fine, but we appealed to a higher court, and turned the cost on the city and gave bond. (Ed. Note: W. F. Bryant had been served with A. J. Tomlinson.) We had a wonderful meeting (tonight) and a very large crowd. 4 professions and 2 received the baptism of the Holy Ghost.

July 25. Taught Sunday School class. Meetings at tent afternoon and night. I preached at night, and at a certain point in the discourse Homer gave a message in tongues, and I gave the interpretation, and another, and all at once as the power fell, most of the congregation rose right up almost as one man. 3 baptized with the Holy Ghost. 1 sanctified. I was told there were at least 4000 people at the tent last night. Lots of people are very much affected. The devil is roaring.

Aug. 1. Meeting going right on at the tent. People still getting salvation and the baptism with the Holy Ghost. I preached tonight.

I received a telegram this evening that my moth-

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er was deceased. I wanted very much to go several days ago, and wanted to go to the funeral, but on account of the meeting going on, and the responsibilities here I could not get off. I feel like I have sacrificed going to see mother and bury her for the gospel's sake. God gives me grace and the Comforter abides. Mother is the only mother I'll ever have and is loved much, but she had good care without me, and the gospel is precious and souls are valuable beyond any price. I conversed with mother about her future welfare when I was to see her last April, and she said, "All is well." Mother was 82 years, 7 months and 2 days old.

Aug. 4, 1909. This morning at our house God gave us a wonderful meeting. After considerable praying and agonizing for lost souls, the victory seemed to have been won, and Sister Clyde ran to the organ and commenced playing in the power and some of us began to sing in the Spirit. Finally about a dozen, I suppose, were leaping, dancing, and all keeping perfect time. Pen cannot describe the wonderful glory, demonstrations and grandeur of the scene. An onlooker probably could describe it better than I can. It was indeed wonderful to me as I and Bro. Flavius Lee sang in other tongues in perfect harmony and time with the music, while the others kept the time as perfectly with their feet in what might be spoken of as dancing.

At the close, Bro. McLain gave a message in tongues, interpreted that it was only a foretaste of what He would do for us if we would be perfectly yielded up to Him, and let Him have perfect control. Wonderful beyond expression. Glorious.

*Tents Burned, Churches Dynamited, Homes Burned,
Arrested, Jailed, Some Killed*

Aug. 5. Gracious meetings today. We formed in line at our house in the evening, over 30, and marched to the tent, singing as we went, stopped at two places

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and Bro. White preached to the people who gathered around. I preached at tent.

Some trouble in the audience about scattering pepper or something, and broke up the meeting.

Aug. 6. We march to tent again at night, about 80 when we entered the tent. Had a good service. I preached. Several in the altar.

Tent Cut Down, Revival Enjoined

Some trouble again with pepper and hot drops. After the close of the meeting, I had turned out the lights, and there was quite a crowd outside, and a few of us were waiting, when someone began to cut the ropes, and Bro. Bryant ran out and told them to stop it, but they handled him roughly and took him by force from my side. Then Mr. Beard came to me, having ordered the men to cut on, and asked me sharply what I had in my hand. I showed him, and told him, "My Bible." When I showed him my Bible he seemed to mellow a little and talked a little more like a gentleman, and about that time the tent fell. One pole right on the organ, the other broke down through the paling fence, and just missed Homer by a few feet.

Homer ran out and mounted the fence and stood up there and preached a sermon. Sr. Gamble also preached them a sermon. Lots of people there by that time. Then I started a song, and we all sang and praised the Lord a little while. The mob was still working about piling up the tent. Mr. Beard asked me a time or two if I would take it away if they would stop, saying it had to be moved from the ground. I answered him that I did not know what I would do, that the ground belonged to us and we had a right there. They started to pile it out in the street, and carried one pole out, and for some cause all at once they dispersed.

French Beard and George L. Hardwick were the leaders of mob. We gathered in the altar and all

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prayed for the mob, that if they could ever be saved to spare them and give them a chance to repent. If there was no chance for their salvation, that they might as well be taken away, so as not to hinder the Lord's work. We finally, about 1:30 A.M., took the organ into a shop and came on home, leaving a watch (Homer and W. F. Bryant) there to see if anything else took place.

They also gave me quite a hint that they thought I would not be permitted to remain in the city long. Praise God, we all endured the thing fine, and rejoiced right through it. I am writing at 3:30 at night. I think I told Mr. Beard if they wanted it off the ground they could have the job, but for some cause they quit the work and left the place as stated above.

(Ed. Note: Mr. Hardwick later made a donation of \$25.00 to A. J. Tomlinson's grocery bill, considerably behind at Roscoe Taylor's store, now B. & B., on Edward's St. On a recent visit to Cleveland, Homer had his picture taken with the Chief of Police and right at City Hall, which stands on the grounds where all this episode took place.)

Aug. 7. We marched to place where tent was, stopped in altar aisle, and sang and prayed, then marched and sang to public square, then North and back to church. (Ed. Note: There were thousands in this march!) Then the Lord gave us a blessed service. No preaching. Altar full of seekers. 18 joined the church in the face of all the persecutions that are raging.

After the meeting closed the sheriff came in and served an injunction on us about late hours and loud noises, and against our erecting the tent in the city limits. I don't know yet just what effect it will have on us only they can put us in jail for every offense. But we will give it a test in the courts.

Aug. 8. Taught Sunday School class. Preached 2

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sermons, afternoon and at night. Fine meetings all day. Big crowds.

Aug. 10. The injunction was served on us last evening in regular order. We went on and held meetings last night anyway at the church. Several at the altar. I preached. We have discontinued the meeting at the church until Thursday night. Have meetings at our house every day. The Holy Ghost fell on us again and gave quite a refreshing shower. We are waiting in the balances about what we will do about further meetings here.

Aug. 16, 1909. Taught Sunday School class yesterday, baptized 19 afternoon. Preached 2 sermons. Had communion service at night and washing of the feet for the men. I led the service and did the preaching.

Aug. 20. Bro. Bryant prevailed on me to take the tent and go with him to Athens, Tenn., but when we got there the brethren could not find a place to pitch it, so we (Bro. McLain and I) brought it back yesterday, leaving Bro. Bryant and others there to continue meetings in the hall. We had a great meeting the night we were there, 3 baptized with the Holy Ghost. On last Thursday night we had a special meeting for the women to wash each other's feet. Glorious time.

Aug. 22. Preached 3 sermons, last night, today and tonight. Taught Sunday School class. 2 professions of religion.

Aug. 25. Went to Athens day before yesterday to set the church in order. A large crowd, and about the time I commenced to preach some wicked men opened a can of chemical of some kind and the odor so filled the air that the people could not stand it and so broke up the meeting. A dozen or more women and girls succumbed to the effects of the stuff and it was with much difficulty that life was re-

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stored. We worked with some until 2:30 o'clock in the morning.

We got the tent seated partly yesterday and had the first meeting in it last night. Good crowd. I preached. The tent is now located in South Cleveland.

Aug. 28, 1909. I got Bro. Goins to take charge of the tent meeting here, and Bro. McLain and I have been to Blue Springs for 2 days. Preached four sermons. I will probably go to Athens tomorrow.

Aug. 30. Went to Athens yesterday. Wife went with me. Organized the church there, and Sunday School. Preached twice there and came home and preached at tent at night. 3 sermons.

One of the church houses up in the mountains was dynamited last week. We are sure living in perilous times. Threats of violence are being made every day.

Had a great meeting in tent last night, 20 or more at altar. Quite a lot of others affected. 2 professions and 1 sanctified. Big crowd.

Sept. 2. Went to Blue Springs last night and the night before. While preaching last night a man drew to hurl a rock at me, but something prevented. The Lord helped me to give the truth amid great laughter on the part of the audience last night. The way I presented the truth caused the laughter, and it was very impressive. I preached tonight at tent, 18 or 20 in the altar, one received the Holy Ghost. The meetings at the tent have not been going to suit me while I have been away, so I am here now awhile, I think. Preached 3 sermons.

Sept. 6. Been holding meetings at tent every night. Had a great meeting, especially last night. One profession. Great crowd. Taught my Sunday School class yesterday. Preached four sermons. (Notation at side) Preached 202 sermons to date. (1909)

Sept. 9. Having our trial today. Only about half

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through, probably not that far along. I preached at tent at night under very difficult circumstances on account of being bothered in the court all day. But the dear Lord did help me and bless me.

Sept. 10. Concluded the trial. The jury rendered the verdict, "Guilty," and fined us 2 dollars each and the cost. Our counsel appealed the case to the Supreme Court without cost to us. Preached at tent at night.

Sept. 12. Preached two sermons, one last night at tent, and one today. Taught Sunday School class, and baptized 13 with water, and held a big meeting at tent at night. A wonderful meeting, great crowd. Closed the tent meeting, 14 joined the church. Some came back who went out with Simpson last winter.

Sept. 14. Held a farewell service for Bro. Hockett at night at church house. They go to California tomorrow. Bro. Sam Perry and family stopped with us last night and today. Went on to Alabama this evening. Held prayer meeting at church at night.

Sept. 18. (From church diary). Held a business meeting. One disfellowshipped. Some committees appointed. The church retained Tomlinson as pastor for balance of the year, and gave him the privilege of selecting a supply in his absence. Perfect love and harmony prevailed.

Sept. 19. I taught Sunday School class. Preached 2 sermons.

Sept. 25. I am here with Bro. Patterson at Sobel, Tenn. Started from home the 23rd, arrived here yesterday. Bro. T. L. McLain is with me. Expect to organize the Lord's church here this afternoon, D.V.

Sept. 28. Organized the church at the time appointed. I am preaching now every day. 3 sermons up to date. Having meetings just in the day time.

Oct. 2, 1909. Have had meetings every day. Preached 4 sermons. Baptized four yesterday in the Cumberland river. Ordained a bishop and a deacon.

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Oct. 3. Preached 2 sermons. This is the last day here. We start for Arcadia, Fla. Arrived here last night at about 9 o'clock after traveling about one thousand miles. We were met at the train and given a very hearty welcome by Bros. Myers and Thomas. Will commence the meeting tonight D.V.

Inaugurates Many Churches in Florida

(Editorial Note) A. J. Tomlinson now enters upon a truly notable campaign in Florida, and a very foundation of the strength that makes the movement to this day easily the most important in the state. The campaign begins at Arcadia and would strike in memorable blessings in many sections of the state by the end of the year.

In the midst of the campaign comes another and startling test of the work. Much would be tested, and it would be back in Cleveland, and among his closest friends. He had this year been through bitter persecutions by outsiders, now would come the test within the church, and by those in whom he reposed his confidence.

In accordance with the action of the church on Sept. 18, noted above, he had appointed John B. Goins as supply pastor of the pulpit while he would be away. The church diary was turned over to him to care for. All confidence had been placed in him. We mention this before beginning the diary of this campaign in Florida, because it will be good to note the sequence of events, as recorded by John B. Goins, back at Cleveland.

Oct. 8, 1909. Preached five sermons up to date. Several seekers in the altar the first service. The power fell this afternoon for the first time that amounted to much, and 2 received the Holy Ghost. This was only after hours of praying in an orange grove by Bro. McLain and myself. We became willing to die to get the power to fall. Great crowd tonight.

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The power fell in spots nearly all over the house. The altar filled and the aisles partly filled with seekers. No one got through, but we feel like there was much accomplished. Several seekers exercised with violent jerks. I feel so humble, but God is with me.

Oct. 9. Preached 3 sermons. 4 more received the baptism with the Holy Ghost. Great crowds, and more seekers than could get into the altar or anywhere near. Numbers are being convinced.

Oct. 10. Preached 3 sermons. Great crowds all day and at night. The spirit sure helped me to preach, wonderful to myself as well as others. Organized the church with 44 members, with others still to come in. I am very tired tonight. 6 received the Holy Ghost. The services were wonderful in power and demonstration.

Oct. 11. Preached 2 sermons. 3 more baptized with the Holy Ghost. Altar full of seekers and some in aisle. 16 more joined the church.

Oct. 12. Preached 2 sermons. Baptized 2 in the Peace river. Ordained 2 bishops, 2 deacons, and presented 2 with evangelist's certificates. I delivered the charge to them before ordaining them, and examined them before that. Had a great crowd to preach to at night, and lots of seekers, but no one got through.

Oct. 14. We left Arcadia yesterday morning and came to Pleasant Grove Camp Ground, where we commenced the camp meeting tonight. I feel very small to conduct such a tremendous meeting as this bids fair to be, but I can do all things through Christ that strengtheneth me. Later. The meeting opened tonight with fair attendance. One, a Methodist minister, (J. A. Giddens) received the Holy Ghost the first service. Preached one sermon, a number of seekers in the altar.

Oct. 15, 1909. Preached 3 sermons. The work

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is going steadily on, and the crowd and interest increasing. How wonderful the Lord helps me to preach. Such scenes and demonstrations. Dozens shouting and praising God with uplifted hands, while others greatly exercised with agonizing cries and groans, and still others falling into the altar, a great commotion and yet all in perfect order directed by the Holy Ghost. No one got through, but lots of seekers.

Oct. 18. Preached 6 more sermons. I feel very much worn after these days of toil. 4 or 5 more have received the baptism with the Holy Ghost. Great crowd yesterday. Numbers of seekers in altar at every service. The demonstrations and services are wonderful. Several messages and interpretations given last night. Some have fallen in the aisles, some in altar, some off their seats, and yet I feel there is some little hindrance which prevents full power of God from falling. A judge of the court received the baptism, a doctor is seeking. Many others, of different ranks.

Oct. 20. Preached 6 more sermons. 2 more received the baptism. The saints seem to be wonderfully edified. Bro. McLain is fasting and praying while I preach, and it is indeed wonderful to me what the Holy Ghost puts through me.

Oct. 21. Yesterday there was a tendency toward a wrangle brought about by the father of a young man who had been disfellowshipped. Each time God gave me great grace to go above it, and it seemed to hurt but little. 8 more received the baptism, and 2 converted. Preached 4 more sermons. I am glad to hear wife and children are getting along fairly well, the Lord is blessing them and using them.

Oct. 25. The camp meeting closed last night. About 24 baptized with the Holy Ghost. Some saved and sanctified. About 30 accessions to the church.

THE DAYS OF PERSECUTIONS

Several baptized with water. Preached 6 more sermons. Bro. (Sam) Perry helped me out with the preaching as I had to leave the services a few times on account of being sick.

Taking everything into consideration, we had a wonderful meeting. We are out here in the country today and tomorrow, resting and writing, eating oranges, etc. Ordained one bishop and 3 deacons, and set apart one evangelist last night.

Oct. 27. Came from Durant to Lithia last evening, where I dedicated a church house today and set in order a church with about 35 members. Preached 3 sermons.

Oct. 30. Went from Lithia on train, and about six miles across the country to Antioch, where we held three services, then came back to the railroad and came on the train from Willow to Parish, Fla., where we commenced a meeting tonight with a good attendance. Preached 4 more sermons.

Oct. 31. Held 3 services today. Good attendance. Preached 3 sermons.

Nov. 4. Preached 3 more sermons. Good attendance, some in altar, but not much results seen yet. But God is helping me give the truth.

Nov. 6. 11:30 P.M. Meetings yesterday and today as usual. Preached 3 sermons. Worked hard for a week and nothing apparently done, but tonight as I preached, the Lord used me to have the congregation real serious, then laughing, then serious, then laughing, and so on, until finally the power fell and 4 or 5 or more fell, and what a time followed I cannot describe. 2 received the baptism, one converted, one sanctified, and a lot of people convinced. I wish I could describe the scene, but I can't. I about gave my life as I have often done before. Oh, the screams, shrieks and groans, shouts, tears, tongues, and the effect on the congregation is not known fully. Praise God for victory.

Chapter XII

Test Of The Great Pentecostal Doctrine

First Church Division at Cleveland, Tennessee— Over Gifts of the Spirit, Demonstrations

(Editorial Note) In the meantime, back at Cleveland, Tenn., John B. Goins had made some notable entries in the Cleveland, Tenn., church diary, where he was supplying as pastor, by A. J. Tomlinson's appointment, these entries by his own hand:

"Oct. 31, 1909. Meeting and Sunday School at church. Bro. Goins preached on church government in the afternoon and at night. Good services. Nov. 2. A call meeting of the church for the purpose of Bro. Goins' rehearsing the sermon he had preached the Sunday before. The church was packed and a glorious meeting. All the saints were enlightened, and the spirit of the Lord was greatly felt among the people."

This second sermon had been preached for the special benefit of W. F. Bryant, and others who had not been present at the Sunday services. Homer had a special regard and love for Bro. Goins, and desired especially for Bro. Bryant to hear it, to make sure before writing to his father. At the close of the Nov. 2nd service, Bro. Bryant and Homer prepared a letter to be sent to A. J. Tomlinson. Bro. Bryant could neither read nor write—though he did learn to read the Bible—so the letter was in Homer's handwriting, and phraseology, but the message was from Bro. Bryant. A. J. Tomlinson received that letter, and preserved it with others of this great test of a church doctrine. This letter follows:

TEST OF THE GREAT PENTECOSTAL DOCTRINE

2508 Gaut St., Cleveland, Tenn.
Nov. 2, 1909

A. J. Tomlinson:

Dear Bros. Tomlinson and McLain:-

We are all well and able to praise the Lord.

I just returned from Tellico Mts., and had a good time. But when I came home I found the Cleveland church in a confused state. A week ago last Wednesday night, Homer held the prayer meeting and he got in the Spirit and the Spirit spoke through him, and God gave me the interpretation, and that was that confusion was coming into the church. Bro. Goins denied the interpretation, but that didn't change me, Praise God.

The confusion has come, about tongues and the gifts. He has confessed that he has spoken in tongues, but would not again without an interpreter. He has also gone back on the gifts, as he publicly says from the pulpit, that no man can have more than one gift. Further, he says it is unscriptural, while I don't agree with him. Therefore there has been caused a great confusion in the church

He held a call meeting tonight and a large crowd was present, that was drawn by the confusion, and he virtually cut out speaking with tongues without an interpreter. He also publicly announced that no one could have but one gift of the Spirit and over three-fourths of the church members present said "Amen." So you now see the conditions things are in

I didn't know what better to do than to write you the facts in the matter, and you judge accordingly from the Bible.

There are many things I could speak to you of even in his teaching tonight, and some of it was real gold, while some of it is contrary to the doctrines which have been taught in the church.

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Furthermore, he said tonight, that anyone who had taught anything contrary to what he had taught tonight would have to lay it down and confess out.

Nearly 11 o'clock, will have to close, hoping to hear from you soon.

Yours under the blood,

W. F. Bryant

With this letter before us we continue with A. J. Tomlinson's diary entry for the next day, and right in the midst of his great Florida campaign:

Nov. 7. Preached 3 sermons. 1 o'clock at night. Worked hard all day, several in the altar at every service. One man converted, sanctified, and baptized at night. The way it worked out was so convincing. Many hungry now.

Nov. 10. (Parish, Fla.) Preached 2 more sermons. 3 more baptized with the Holy Ghost.

I am going through the greatest trial of my life. Have just received yesterday the intelligence from the church at home (Cleveland, Tenn.) of which I was pastor, that they had expelled me from the pulpit on account of me disagreeing with Bro. Goins, who was preaching in my absence, on some teaching he was giving out, and asked him to correct the mistake or be relieved from acting in my place. Certain letters will explain the situation. I had been hearing of the teaching Bro. Goins was giving, and that it was not satisfactorily received by the church. So to know the truth of the matter, and to prevent being responsible as pastor, for wrong teaching being given from my pulpit, I wrote Bro. Goins the following letter, through the purist motive, and as I considered it, for the welfare of the church. Letters in front part of book.

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Editorial Note: The first word which A. J. Tomlinson received of his being "expelled" was from his wife, who wrote a most remarkable letter, and which is copied in the handwriting of A. J. Tomlinson on the front pages of this 1907-1910 book of his diary, and where copies of several letters are kept, and originals as well, all bearing upon this matter of the Goins' doctrine. The letter was signed by his wife's given name, Mary, and is as follows:

Duplicate letter, addressed to Parish, Fla.
Cleveland, Tenn., Nov. 6, 1909

Dear Husband, God bless you tonight.

I sure have a sad heart tonight, as ever I had to try to write to you. Just home from meeting, and it was sure a sad one. Witnessed something tonight I never did before. I have been trying to write you the best side of everything that I could about things here. I knew you could not understand how it was by writing. I could see that most all the church was standing by Goins, so tonight the climax came.

Bro. Goins got those two letters from you. The first one he took all right, and the last one, he called a church meeting after the service, most all of the members of the church there, and read your letters, and the result of the last one was that you were expelled from the pulpit, no more pastor here.

When they said "expelled" it nearly killed me. To think you had cried and prayed, and we all had sacrificed so much to get it where it was, and to hear you put out that way nearly killed me. Of course I did not care if you were not pastor, but after working so hard and faithful, it was hard to see you set aside as you were without giving you a chance.

You are not allowed to preach another sermon

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in that stand until you stand by Bro. Goins as preaching the truth, or Bible, Jesus' commandments on this one subject, and if you will not be taught or take teaching, you will be disfellowshipped. It is the way it stands tonight. I believe if you and he were together you would understand him, he would help you and you help him, but it is sad to me for it to be the way it is.

Your credentials are counted null and void till you make things right. It looks like you will have to come home and get things right or you could not prosper there, because your credentials as pastor are void. You are not even a minister in the sight of the church. Most of the church is against you on that one point as it stands now. Bro. Goins was here yesterday, talked good about things, and was not aiming to expose the last letter until he got another hearing, but somehow, I don't know how, he brought it tonight. It just breaks my heart to think about it. It may put you in position you can't get your permit coming home.

Homer said he still had the victory. Halcy said the first thing after she got out of the church house, "The world is wide," but she would still say hallelujah, and said she would lay down the Bible and go home. They dealt with Bro. Rose Lee too. He came out all right, as they decided it was the fruits of misunderstanding. It looks as though your work there would be done until things are fixed up.

The statement that you would not argue the subject or let it be preached in your pulpit is the statement that did the work. Bro. Goins says you wrote him very harsh. I know that is not your way. I know the Lord will be continually giving us light on the word. He said yesterday perhaps the Lord was going to use you to establish the churches, and get them started, as you seemed to

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be called in that work, and he seemed to be as pastor to go behind you and get the churches in working order after they got ready to be brought under real government, as this teaching is especially for the pastors and rules of governing the church.

He says he has got the light since coming here, and that he knows God has given it to him, and he will have to stand by it no difference who it throws out. And you are out of authority of anything now, no difference what you want done. You can't do anything. I don't see how you can go ahead with the Assembly without things being fixed up differently.

It is nearly midnight, I must go to bed, but I sure feel so sad to think things have turned out as they have. God bless and comfort you. Good night, dear. Write soon, if you don't come. Mary.

Mrs. A. J. Tomlinson felt that when her husband was cast out, she also was, and her family. The "Expelling" had taken place on a Saturday night. Mrs. A. J. Tomlinson went right on with meetings, but not back at the church, right in her home, at 2525 Gaut St., Cleveland, Tenn., and Homer was the preacher, by his mother's request, and held the meetings regularly midweek and for three Sundays, and until A. J. Tomlinson's return, Nov. 19th. Mrs. A. J. Tomlinson acted as Superintendent of the Sunday School. M. S. Lemons and W. F. Bryant were faithful, but were absent on regular meeting days for their own pastorates.

A great doctrine that would affect the movement for the whole world was being tested right here at headquarters, at Cleveland. By the providence that A. J. Tomlinson was in Parish, Fla., in revival meetings the record of the controversy is clearly set forth in letters, both originals and copies

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in A. J. Tomlinson's handwriting, in the diary. After receiving the letter dated Nov. 2, written by Homer and signed by W. F. Bryant, and having already received a letter from Homer after the first sermon introducing the Goins thought, A. J. Tomlinson wrote directly to John B. Goins, copy of which occupies a place in the front fly leaves of this 1907-1910 portion of the diary, as follows:

Duplicate letter 1

Parish, Fla., Nov. 3, 1909

John B. Goins,

Dear Bro.

Have just received a letter giving a brief account of your meeting Sunday last. And the best I can understand, the church thinks you gave instructions on the gifts, that no one should speak in tongues in a meeting for worship, or in evangelistic service unless there was an interpreter, or the one speaking in tongues must be silent. Now I suppose your message or explanation was not fully understood, for surely you are not teaching that kind of doctrine.

If you mean to teach that Paul was advising those in the "church," as they were gathered together to do business, the same place where women are to keep silence, to keep silence unless there was an interpreter, and that then only 3 to speak and that by course, then you must make it clear to our people, and distinguish between a church business meeting, and a meeting for worship and evangelistic services.

If you mean to teach that no one is allowed to speak in tongues in our common meetings except the interpretation is given, and that the speakers must be careful to speak one at a time, and not more than 3 in a service, you must either change at once, or consider yourself relieved of the posi-

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tion I asked you to occupy in good faith. I am not going to argue the case with you, but I am not going to allow that doctrine preached in my pulpit, and thus have the blessed Holy Ghost grieved and the joy of the church stifled.

I am writing plainly, but I don't want you to misunderstand me and think me unkind. I have given my life for the church at that place in a sense, and must and will stand between them and any wrong teaching. Now I have said that I thought you were misunderstood. If so, you just explain yourself quickly, publicly, before the dear ones get hurt, and before the Spirit becomes grieved. If on the other hand you mean to teach as you were understood by many, that in our common meetings for worship and salvation of souls, no one must speak in tongues unless interpreted, and only one at a time, and then not more than 3 in a service, then I ask you kindly not to go into that sacred stand again, unless you change your views at once and make a public statement of the mistake you have made.

My wife has been writing that you were getting along nicely, and I was delighted and wrote you a day or two ago with a view to encouraging you. Would have written sooner, but have been so busy in His service I could not get at it.

Now brother, I am still clinging on to you, hoping you were just misunderstood, and that an explanation on your part will make things all right. I will find out at once. I would like to have you write me as soon as you get this, and tell me plain out what you mean, and what you are going to do. I am willing to bear with people a long time, but I can't bear for wrong teaching to be given out from a pulpit where I am responsible any longer than it takes me to stop it.

Hoping and trusting that all is well, or will be

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arranged satisfactorily without delay, and with love, I am

Yours sincerely and kindly,
A. J. Tomlinson

John B. Goins answered this letter, under date of Nov. 5, in his own handwriting, and this letter is pasted in the diary next to the above letter from A. J. Tomlinson. In it he seeks to defend his position, saying "neither one, tongues nor women, has any right to break this rule," and "this church here has advanced far enough to come under this rule, and if it don't she will go down." Also he writes, "You will take what I have preached, and if you don't and want to expel me from the pulpit, you will ruin yourself, and all who help to do it. Bro., you are liable to get out yourself if you don't take the Bible and go by it. Now you don't know everything . . . brother, you won't lord it over me as you may over some. The church here wants this truth that I have preached, the town wants it, and we have to have it . . . brother, don't get puffed up. Be little, be teachable, God will bless you . . ."

His own particular friend, A. J. Lawson, wrote concerning the matter, saying in part:

Cleveland, Tenn.
Nov. 7, 1909

Dear Bro. Tomlinson:

I guess you will not be expecting a letter from me again so soon, but will briefly give you report of a call church business meeting last night. After receiving a letter from you Bro. Goins felt like it must be presented to the church . . .

A motion was made to hold Bro. Goins as pastor, and expell you from preaching in the church here until you consult with Bro. Goins, and have him rehearse his sermon of last Sunday P.M., which was rehearsed last Tuesday and accepted

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by the whole church with much joy and rejoicing.

So it seems to me, dear brother, that you must come at once. We all believe you will accept this teaching (Goins' teaching) and there will be no trouble at all . . . Dear Bro., in Jesus' name you deserve all the honor of bringing the Pentecostal movement to where it is here, and now God wants to make our church a glorious church without spot or wrinkle.

I enclose my check for \$2.00 and remain,

Yours in perfect love,

A. J. Lawson

Bro. Bryant and Homer arranged for Bro. M. S. Lemons to come up from Chattanooga, to Cleveland, and to speak before the church on the subjects that had been raised. To this Bro. Goins agreed. Great confusion resulted from the attempt to have both Bro. Lemons and Bro. Goins appear together. After the meeting M. S. Lemons wrote a brief letter to A. J. Tomlinson, which is also filed in the diary, and dated Nov. 14, as follows:

Cleveland, Tenn., Nov. 14, 1909

My dear precious Bro.:

God bless you.

Many want you to come home. This is the biggest one we have ever caught. I want you to come, if Jesus does. Come at once. I am sure, though, we are going to win the victory through Jesus. It's *awful*, but, Glory. The Lord will lead you. Cannot write much now.

Your bro. sure enough,

M. S. Lemons

Then Bro. W. F. Bryant and A. J. Lawson wrote a six-page letter, dated Nov. 14, Bro. Lawson having by this time taken the part to stand by A. J. Tomlinson in the controversy, reviewing developments, and

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appealing to A. J. Tomlinson to come at once, Bro. Lawson offering to pay the fare.

Some may be inquiring by this time why so much time should be given to a church controversy. For such let us repeat that a great matter was being decided, and which would set the doctrine for the movement all over the world. Moreover, here is a truly remarkable account, fully documented, of a church controversy. And this controversy will wax worse and worse. There have been few vigorous church congregations but have at one time or another been riven over some cause, doctrine, church practise, or over personalities.

While this was raging at Cleveland, Tenn., A. J. Tomlinson was continuing in his revival daily at Parish, Fla. We take up the diary in the next entry after news of this tragedy had reached him:

Nov. 11, 1909 (Parish, Fla.). Preached 3 more sermons. Lots of people at the altar last night and tonight. 4 more received the Holy Ghost.

Nov. 13. Just in from meeting. Preached 4 more sermons. 9 more received the baptism with the Holy Ghost. Lots of seekers.

Nov. 14. Preached 2 sermons. Set the church in order with 12 members. The devil raged today and yet the Lord gave the victory. One man has threatened to stick his knife in me as I get on the train, but I have no fears. Closed with good victory.

Nov. 17. Left Parish yesterday, took train to Bradentown, there took a steamboat and came to St. Petersburg across the Tampa Bay, about a three hour trip, then took train to Largo. Bro. McLain and myself spent a few hours on the beach of the Gulf of Mexico today. Went across to Clearwater Bay in a sail boat. Had a nice time. Commenced the meeting tonight. Preached 1 sermon.

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Received two letters tonight, one from Bro. Bryant and Bro. Lawson, and one from Bro. Lemons, insisting that we come home at once, on account of the trouble Bro. Goins is causing. Oh, it makes me heartsick to think of the sad hearts at Cleveland, and the souls here that may be lost by our having to leave here, besides the disappointment to the saints here. I am weighing the matter to try to decide right, but I suppose we will have to go.

Nov. 26. (Cleveland, Tenn.) I arrived home from Largo, Fla., Nov. 19. Have been under a pressure on account of the trouble here in the church with Bro. Goins ever since I came home. Days and nearly whole nights in agonizing prayers, groans and much weeping. Spent yesterday in Thanksgiving services at the church, and God took us above the difficulties and gave us a good meeting. I preached the Thanksgiving sermon. I am enduring much suffering and waiting long to try to get fixed up with Bro. Goins, but it is all in vain so far, matters are rather growing worse.

Dec. 1. This is now Wednesday. Last Sat. morning Bro. Goins came to my house and in the presence of good men railed and ranted, accused, etc., both in the form of a prayer and a discourse, against Bro. Bryant and myself, and as Bro. Bryant was about to speak I had to call said Goins to order and demand order in my own house. I can be truly said with Paul, to be "in peril among false brethren." We finally agreed to separate and call a meeting for Monday night to separate and settle the trouble.

Then on Sunday night, Bro. Goins preached in a ranting, boastful, accusing spirit, making some of the awfulest expressions I ever heard in the pulpit. Monday night came and the members were there, and the church decided for Goins to make his statements, and then me make mine, and then for every

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member who wished to stand with Goins to do so. (Ed. Note: J. B. Goins spoke about one and a half hours, rehearsing his arguments concerning the doctrines, and giving an account of the development of the controversy, while A. J. Tomlinson spoke about ten minutes in this meaning: "You remember how I preached when you got the blessing, and I am just the same today.") The moderator (M. S. Lemons) put the question. A few arose with Goins, then Goins, seeing he was beaten, in violation of the rules, held up his Bible and urged all those who were going with God and the Bible, to stand with him. A few more rose up. When they were counted there were only 43 (of a membership of about 330) and some of them were not members.

Goins stood up and made a little talk stating he was now out of the church, and deliberately and of his own accord, surrendered his credentials, throwing them down on the pulpit. At the proper time I took them and put them in my pocket, and brought them home and saw them go up in flames. As the meeting closed quite a number called out for their names to be taken off the book.

The meeting was dismissed at once, and then the people who were for Goins became enraged, and the saints had to endure much accusation. It was thought that the only thing that kept down violence was the pressure of the city officers. Some threats of burning the church house, and some of dynamite. People were raging around me, but we saints kept sweet in our souls.

We thought the trouble was settled, but yesterday it seemed to have broken out afresh again, and really conditions from outside appearance are very much unsettled. I have asked Bro. Goins 4 or 5 times for my book, containing the memorandum for the church work which I have kept for years, and

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which I had entrusted to him to keep for me in my absence, and he has refused me every time and treats me with contempt. Last night he promised to send it to me this morning, but it is now 11:20 A.M., and no books.

These are indeed perilous times for us here. Can't tell just what the next hour is going to bring. I must say that Bro. Lemons was the "hero" in the meeting Monday night, because of the heroic stand he took for the truth and right. (Ed. Note: When the 43 stood up to stand with Goins, Bro. Lemons had said to them as they were standing, "Well, goodbye. We will stay. We are at home!")

Like John Wesley, who had been so careful in all matters that they were called "Methodists," A. J. Tomlinson set down on the index pages of the diary "twenty reasons" in the matter, as follows:

20 Reasons for the Breaking of the Fellowship Between John B. Goins and myself:

1. He betrayed the trust I placed in him.
2. Because he refused to submit to my request in asking him to consider himself relieved of the position I asked him to occupy in my absence. 1 Peter 5:5.
3. Taking the authority to say that I was expelled from the pulpit, and also declaring publicly that my credentials were null and void, when he had no legal authority to make such a statement.
4. Accusing me, in the letter he wrote me, of lording over some people.
5. Writing me as though he was trying to plan to get me out of the church.

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6. Giving me to understand that he would spill his blood before he would retract from anything he had preached and that he was determined to make me come to it as he saw it.

7. Writing me, accusing a brother deacon of public lying.

8. Taking the authority to take office of treasurer out of the hands of the deacons unlawfully.

9. Taking the keys of the church house from the sexton with an impure motive.

10. Trying to take advantage of Bros. M. S. Lemons and W. F. Bryant, so as to turn them out of the church.

11. Boasting of taking a trip through the court house if necessary to usurp authority and gain his point.

12. For disturbing Bro. Lemons while he was trying to speak, after Bro. Lemons had patiently given him audience.

13. For taking the authority to forbid the deacons having a counsel without his presence.

14. For taking the authority to forbid the deacons when they did meet, refusing to let them counsel without him.

15. For coming to my house last Sat. morning and railing out against Bro. Bryant and myself both in the form of a prayer and to our faces in a heated discourse. This was done in the presence of 4 other brethren.

16. For his disturbance of Bro. Bryant when he was trying to explain and answer him, until I was compelled to demand order in my own house.

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17. For saying publicly that I have been teaching fanaticism.

18. For using very unbecoming expressions in the pulpit last night.

19. For accusing us of being condemned, and having remorse of conscience when we are laboring in prayers and tears over lost souls. Accusing us of hypocrisy.

20. For accusing the saints of God publicly until they are discouraged and heart-broken, and then laughing at them for shedding tears, saying the truth has uncovered them and they are condemned.

The above is besides the false doctrines and the spirit manifested.

Here we resume the diary the next day after the entry telling of the notable meeting for separation.

Dec. 2. We met at the church house last night for prayer meeting. The other crowd was not there and the Lord gave us a blessed service. Every saint felt free and received a great blessing. Shouts and tongues and a general uplift among those who had been bound down so long. Wife finally secured the book and brought it home.

Dec. 6. This is Monday morning. Bros. Bryant McLain and myself went last Thursday to visit dear old Bro. Felker and wife about 10 miles out in the country. We held meeting at church house Sat. night, yesterday afternoon and last night. We are having quite a battle, but we believe God. I preached 3 sermons.

On Tuesday morning, Nov. 23, just before day, a peculiar phenomenon was seen above our house by 2 witnesses. It appeared like the headlight of a locomotive, motion up and down above the house, hidden from view, then appearing again. This lasted

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for several seconds, probably minutes. Then it vanished away. That day was a day of weeping and agonizing prayers with me and some of the brethren, though we knew nothing about the light above the house for several days afterward. I know the dear Lord loves me and He is ever with me to help me, or I would not be able to endure what I have been suffering for over 3 weeks.

Dec. 10. Have been holding prayer meetings at church this week. I preached 1 sermon. Weather cold.

Dec. 12. Taught Sunday School class, conducted funeral service, held meeting at church afternoon. So rainy at night there was no meeting. Preached 3 sermons last night and today. (Ed. Note: John B. Goins and his group, after the Nov. 30th separation, engaged the skating rink and continued with services drawing with them a considerable congregation, but which they gave up after three Sundays.)

Dec. 15. Night before last Mrs. Tomlinson and I went to Bro. Million's to spend an hour with them and their sick little boy. While there we knelt to pray, and while in prayer, wife saw a vision of angels, one on each side of me holding my arms as if to lend strength and protection.

Sharp Controversary Over Interpretation of Tongues, with F. M. Britton, Arcadia, Fla.

I, with Bro. T. L. McLain, start for Arcadia, Fla., this morning for a camp meeting. Bro. W. S. McMannen, from Fenholloway, Fla., comes to fill my place here while I am gone.

Dec. 17, 1909. We arrived in Arcadia, Fla., today about 11 A.M. We were detained at Jacksonville, Fla., on account of missing our train, caused by our train from Chattanooga being late. Hold meeting tonight. Good interest. Good crowd.

TEST OF THE GREAT PENTECOSTAL DOCTRINE

(Editorial Note) As the entries of the diary are being prepared for publication we become tempted to omit some, such as the continual revival, with repeated entries of preaching so many sermons, so many getting the baptism, etc., lest it may seem a little monotonous to the reader. About the time we are ready to omit portions, something of blessing of an unusual nature makes its appearance, and we feel these need and are served by the approaching and surrounding circumstances.

Then again, as the entries tell of discouragement, and church troubles, and especially of bitterness coming in which involves doctrines, church practices, and men who have been mighty in the work of God, we are tempted to omit them, lest it cast a shadow that may prove hurtful to sincere and noble laborers who have sacrificed much. Yet these very experiences set forth through what suffering and sacrifices and at what price has been brought forth this great movement that has covered the earth.

From the startling experience at Cleveland, A. J. Tomlinson steps into another great test. This was with F. M. Britton who had wrought valiantly for the bringing forth of the message of the baptism of the Holy Ghost, with the evidence of speaking with other tongues. Yet he had stood aghast at the "interpretations of tongues" which had made their appearance in such wonder in the meetings throughout the country. At Cleveland, the demand had been that every single word in tongues should be interpreted, and here was the other extreme at Arcadia, Fla. Also, F. M. Britton had joined with J. H. King, as recorded in the description of the test of organization for the church in June, 1909, at Atlanta, Ga., in denouncing sharply the teaching of A. J. Tomlinson for teaching that there should be a church. Later on, let it be said, that F. M. Britton became strong for interpretation of tongues, joined with J. H. King

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later to help start the Pentecostal Holiness church. Britton attacked A. J. Tomlinson by name for these things, recounting his experience in a publication called, "The Apostolic Evangel," and referring to this same meeting, at Arcadia, Dec. 17th. And in that church organization there is full freedom, and even emphasis, among most of the ministers, of speaking with other tongues and interpretation to this day. It may be recorded that in Florida, where the church of God is probably the strongest of any other church, or all put together, all the gifts of the Holy Spirit are manifested. F. M. Britton wrote in his article, the article being preserved with the diary at this point, saying, "Some of them (A. J. Tomlinson, T. L. McLain and others) claim to have the gifts of the Spirit, giving out interpretations that are false." Startling reference to this appears in the diary, following) :

Dec. 21, 1909 (Arcadia, Fla.). Have been having meetings here every day and night. F. M. Britton used half the time preaching, I the other half. (Ed. Note: F. M. Britton states in his article that A. J. Tomlinson was in charge, but the people desired him to preach half the time.) The work is not moving as we would like, some hindrances some way, but I believe some good is being done. Some have been reclaimed, several seekers. The best liberty today and tonight that has been. Preached 5 sermons.

Dec. 28. Closed the meeting at Arcadia Sunday night, Dec. 26. The Lord gave us a good day on Christmas. I held all the services that day.

The camp meeting was not what I desired. The preaching of F. M. Britton had a tendency to hinder and drive people away from the meeting. While he said a lot of good things, yet the liberty was taken away, and largely made the meetings cold.

It was reported that he came there expecting and

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boasting that he intended to tear up the Lord's church, but he was unsuccessful. It was revealed to a brother that he was a Haman, and I a Mordecai, and while he (Britton) denied it, and accused the brother to be of the devil, yet from general observation, one could see there must have been some truth in the revelation, for he was evidently hanged (in a spiritual sense) on the very gallows that he had prepared for me.

This of course hindered the meeting, and there were only two baptized with the Holy Ghost and one reclaimed. The church seems to be solid yet, and others want to join as soon as the opportunity is given. I expect to go back there soon.

We left Arcadia yesterday and came to Tampa, and took a steamer and came to St. Petersburg, and on the train to Largo, where we stayed last night and came on here to Midway church today. Will be here only a few days. Preached 5 more sermons at Arcadia.

I received a letter from home saying "more trouble." The Goins-Simpson crowd came into the meeting demanding the use of the house half the time. On being refused, Homer Simpson made for Bro. Bryant and Sr. Scoggins stepped between them. I don't know it all, but Bro. McMannen tried to preach and could not for the disorder caused by those parties, so they closed the meeting. The janitor began to put out the lights, when Homer Simpson forbid him, and as he was going on with it, Ralph Aikman grabbed him (the janitor). Lemons (janitor, and not even a Christian) gave Aikman a good shaking up, when the two Simpsons (Homer Simpson and J. H. Simpson, his father) and Goins piled on Lemons, and he was too much for all of them. Homer Simpson took up a chair and struck Lemons with it, and Lemons wrenched it out of his hands and

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ran the whole bunch off. (Ed. Note: Lemons was a relative of the minister, M. S. Lemons.)

They arrested Lemons, also Aikman, Jake Simpson, Homer Simpson, Goins and Bro. Scoggins. The trials were set for today. It seems awful to me for such to be going on in that sacred place. I expect to go back soon and will learn more about the results. We are praying for the church to be kept steady and humble. God bless them all.

I will say a little more. During the confusion that was going on that prevented Bro. McMannen from preaching, Bro. Bryant called all to prayer. As he did so Jake Simpson said out loud, that he had better pray for it would be his last prayer. That was sure a bold threat, but Bro. Bryant was still unharmed last account. (Editorial Note: Bro. John B. Goins had joined together in part with J. H. Simpson, who has been disfellowshipped the year before over the great controversy as to whether all would speak with other tongues who received the Baptism as on the day of Pentecost. J. H. Simpson had come strongly to the support of John B. Goins in the position the latter had taken regarding the gifts of the Spirit, and the requirements of interpretation. Most felt that J. H. Simpson, much older, had done much to change John B. Goins, yet under thirty years of age, as soon as A. J. Tomlinson had gone out of town.)

Dec. 31. Am still here near Clearwater, Fla. Have preached 4 sermons. This is the last day of the year. As I look back over the past I wonder if I have done my best. I am unable to say only in this way, it looks like I have under the circumstances in which I was placed. I have traveled more extensively. Have held more meetings in cities. My borders have been very much enlarged. I have calls now for meetings the which if I should answer each one, and do the work that is needed at each place, it would consume

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most of the new year. Preached 314 sermons this year.

Further Trouble Back at Cleveland

Jan. 5, 1910. (Cleveland, Tenn.) I preached 5 sermons New Year's day and the next day, Sunday. We left Clearwater Monday morning. Arrived home last night about midnight, and I found the Simpson-Goins crowd had forced an entrance in the church house and was holding meetings any time they wanted to, regardless of entreaties not to do so. I could not sleep any last night, but Bro. McLain and I went and awakened Bro. Bryant and heard all about the trouble.

Then the next thing was to set about to find some way to prevent this imposition, and the trouble they were causing. At last we decided to enjoin them legally, so that plan is on the way. We only await results. I have not had my clothes off for two nights, am very tired and sleepy tonight. Went to Athens and back today.

Dear Bro. Brawner sent my family a barrel of oranges while I was gone. In the cases cited to trial they compromised some way. Goins, Simpson and their crowd broke into the church house on Sunday, Jan. 2, 1910, by removing glass from windows and took the lock off the door and held a meeting. They went in at night also.

Jan. 18. We successfully enjoined the Goins-Simpson element so we had no trouble in holding the Assembly. Quite a number of people here from different places. They selected me again for general overseer for another year. (Ed. Note: Minutes were published giving full account of each Assembly, beginning with 1906. Also, a fuller account of the church and its far-flung interests as well as the world-wide influence of A. J. Tomlinson, appear in the peri-

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odicals, "Samson's Foxes," "The Way," "Evening Light and Church of God Evangel," "Church of God Evangel," "The Faithful Standard," "The White Wing Messenger," "Joyful News," and, since his death, "The Church of God.")

Jan. 30. Preached 2 sermons. They selected me pastor today for this year, after 2 or 3 weeks of prayer, consultation, etc. The great question was whether I could be satisfied that the Lord wanted me to take the work here rather than in the field evangelizing, when there were so many calls and open doors. They also insist on me editing the paper, and I suppose I will accept that also. The only thing that I regret is that I can't make more of myself, so I could fill all the calls and act as pastor here, too. I would like to give more lives than one to Jesus if it were possible. (Ed Note: The paper referred to was "The Church of God Evangel.")

Feb. 6. Preached 3 sermons last night, today and tonight. Awful pressure of the evil spirits in the meetings, but God took me above them and gave me the victory. The Goins element is so hard for the saints to get above. And they always come, and sometimes put in their testimonies, which brings an awful feeling over the meeting, but God takes me above it. Praise God. They are working in the court to try to take the church house away from us.

Feb. 10. This is Thursday night after coming home from a cottage prayer meeting. I led the prayer meeting last night at the church house.

Last Tuesday we were summoned to the court house to be present while the depositions of J. H. Simpson, J. B. Goins, P. A. Wingo and Ralph Aikman were taken to appear against us some way in court. The whole day was spent. They testified all they could against the manifestations of the Spirit.

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Their object probably is to try to take the church house from us.

They accused us of being fanatics because we practised under the power of God and by prayer, casting out demons, speaking in tongues, interpretations, divine healing, etc. The church of God is assailed by one F. M. Britton, which is preserved in front of book. We are going steadily on, having no evil thing to say of those who are so up in arms against us.

I received a long letter today from Goins, wanting to make peace and at the same time accusing us. I see no surrender as long as an army is up in arms and will not put up the sword and raise the flag of truce or peace.

On last Tuesday night a few of us met at Bro. Henry Tucker's home for prayer. Before prayer, the brethren were talking, when all at once, unexpected to me, I began speaking in tongues, and talked at intervals for a few minutes. Afterward I learned that a stream of light, like fire, was seen by two or three persons, flash down and up very near me. I remember my whole body was electrified by the Spirit, but my eyes were closed. I had been engaged in prayer several times previous to this and had felt led to pray that the fire might be seen again as at Pentecost. Praise God, it is coming, and I believe it will be seen more and more.

Feb. 14. Taught Sunday School class yesterday and preached two sermons. The sermons were listened to attentively and apparently with good results.

Last night I stood out in the aisle near the rear of the house and preached to the young men. I then walked to the pulpit and probably a dozen young men came forward for prayer. Goins still continues to give us trouble. I called for volunteer pray-ers and he broke in and prayed a long formal prayer

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against me. After the service closed some of the sisters were under a burden of prayer for souls, and as we knelt for prayer Goins broke in again in a long condemning prayer, and ruined that service. The cry of our hearts is, "O God, remove him out of the way of souls being saved."

Loses Church Building Half of the Time

Feb. 19. Last Monday morning the court decided to give us the church house one week and Goins and Simpson clan the next week, etc., commencing today at 12 M. We held a prayer meeting last Wednesday night.

Last night in the night I was awakened and my work for today was outlined, which I carried out, I believe, fully. First, I was to see an attorney for legal advice. After I learned what I did, in the evening I went to see Mr. Simpson to see if we could not agree for us to have the house Sat. night and Sunday A.M., and then Sunday P.M. He was willing, so I got our attorneys to talk it over, and it is possible it will be arranged that way. I also got their answer to our bill of injunction from the Clerk and Master, to copy and preserve, which shows some awful remarks, answers and accusations, etc.

I went to the church and preached about an hour with victory, from the 2nd Psalm, to a full house. In the midst of it some of the Goins crowd ridiculed me in a way, though I could see it did not affect the discourse. The Lord gave me grace above it. God, keep me humble.

Feb. 21. The Goins-Simpson crowd went square back on dividing the time for the house differently, so they will have it next Sunday and the following week. I taught Sunday School class yesterday and preached afternoon and at night to full houses each time. Our Sunday School classes and meetings

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are broken into and I don't know what we will do, but we are going on, walking softly before the Lord. Preached 4 more sermons. I married a couple a few days ago.

Mar. 1. We had meeting at our house last Sat. night, also Sunday School and meeting Sunday afternoon. Between 50 and 60 in Sunday School, and probably above that number in the meeting afternoon. Had blessed services each time. The Spirit was with us very sensibly. I preached.

Mar. 2. Went to prayer meeting tonight at Bro. Dilbeck's home. While there I was seized with a tremendous pain. The power fell on the saints to pray for my deliverance, and while in agonizing prayer, streaks of fire were seen to descend and break over the earnest-praying saints like sparks or stars. Victory came and the pain ceased. To God be all the glory. Amen.

(Ed. Note) The situation in regard to using the church building, whereby Goins would have the use one week, then A. J. Tomlinson the next week, was soon changed to the form A. J. Tomlinson had requested. That is, A. J. Tomlinson and his company had the use of the church from Thursday A. M., to Sunday noon, and Goins and his company from Sunday afternoon to Wednesday night. This only pressed A. J. Tomlinson to do something else. He started meetings in South Cleveland, and in about a month bought a lot and built a tabernacle, and started a revival down there. Soon the work was greater than ever in Cleveland.

Gradually Bro. Goins' folks forsook him, and by the time the court rendered the decision that the church building reverted wholly to A. J. Tomlinson and his company, it did not matter a great deal to Bro. Goins. The day came when he would move away from Cleveland. He had sent his family, wife

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and six children, on ahead, and put his household goods in a freight car for shipment back to his home in Florence, Ala. A. J. Tomlinson heard that Bro. Goins was at the railroad station, weeping, went down there immediately and found that Bro. Goins did not have the money to pay the required freight in advance. He went home and took all he could scrape together, and went down and gave it to Bro. Goins, sufficient to get him back home.

In 1937, the diary recalls, John B. Goins came back to Cleveland to see A. J. Tomlinson and united with the church again. Later, being dissatisfied with the church, he withdrew. On Palm Sunday, 1947, he journeyed down from Chicago, to Red Bay, Ala., to be with Homer, who had been at the heart of the problem in 1909, and standing beside him, testified to the great company gathered there, that he saw the Lord was with both A. J. Tomlinson and with Homer back there and that he counted it a great privilege to come and bear that witness after the passing of the many years.

Builds Second Church at Cleveland, Tenn.

Looking back over the years, the great storms which assailed the rise of the church of God, such as this experience with John B. Goins, it does appear that such experiences were as trials and tests to establish in such a fiery furnace the pattern for the church of God. Many more trials were to follow that would affect the church, as to practises and doctrines to the ends of the earth. While A. J. Tomlinson suffered, John B. Goins suffered also. The test with him is still a test for the church of God today, for there are multitudes in the earth who still reject the teaching of the church of God in respect to gifts and manifestations. In fact, far more reject it, among Christian churches, than accept it. Nevertheless, it does appear

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to us in the church of God that in this great test at Cleveland, Tenn., in 1909, the Lord confirmed the teaching of A. J. Tomlinson with a clarity and definiteness which cannot permit of any doubt or uncertainty. In 1909 there were only a few communities where these things had come forth, but now this doctrine is well established throughout the whole world, and it brought forth one of the greatest religious movements in the history of the world.

To those of us who have watched closely, it gives wonderful confidence in continuing in the doctrine so definitely tested and tried and proven by fruit all over the world. Even Jesus learned obedience by the things He suffered.

We continue with the diary, back at Cleveland, Tenn., March, 1910.

Mar. 6. Held meeting at the church last night and today. The Lord honored us with His presence this afternoon and tonight. Some at altar and some came forward for prayer. House about full at all the services. I preached 3 sermons. Some hindrances yet on account of the actions of some of the Goins-Simpson faction. We are gradually overcoming it, I believe. A big blaze of red light appeared over our house again a few nights ago, and made such a bright light that the house made a shadow, as the light gradually passed off westward and faded away.

Mar. 14. Taught Sunday School class. Preached 3 sermons Sat. night, yesterday afternoon at my house, and last night in South Cleveland.

Mar. 18. Been having meeting every night this week in South Cleveland. Preached 5 sermons.

Mar. 19. Preached the funeral of Anna Champion. A blessed service under the power of the Spirit. Preached at the church at night. Blessed service. Several at altar. One profession, and others blessed. Preached 2 sermons. Yes, I must say this

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morning Bro. McLain came and we were requested to pray for some parties at a distance, and the spirit of prayer and intercession fell on me and lasted for nearly an hour. Groaned and agonized and prayed in tongues, and cried, all under the power of the Spirit.

Mar. 20. This has been a good day in the service of the Lord. I taught a Sunday School class A.M. Had a fine Sunday School. Preached afternoon and night. The Lord put some burning messages through me with the power. Seekers in altar each service. Praise Him. Went and prayed for the healing of Sister Logan after meeting at night. Preached 2 sermons.

Mar. 26. Have been holding meetings every night this week in South Cleveland. Last night was the most wonderful. I did not preach. While they were singing the first song I gave my book to someone and began to feel the Spirit of the Lord moving in me. I soon kneeled down and was taken off in the Spirit for some little time. They finally had some prayers after which were a few testimonies.

I then sat up and was about to arise and read a few verses of Scripture when a sister gave a message in tongues. As she commenced I was suddenly jerked from my seat down on my knees by the power of the Lord as if someone had taken hold of me and suddenly thrust me down. The same message was repeated by the sister in tongues, at the close of which the interpretations were given through me. A second and a third message was given and the interpretation followed each.

Then the power came on me heavier and I was lifted to my feet and was whirled about, stamped the floor, and taken through many different exercises of my body, gestures and signs, all the while speaking in tongues as He gave utterance.

A message was given in tongues and the interpretation followed, exhorting people who wished to

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seek the Lord to kneel at once and call on God, Who was near. A number fell down and the power shook up some of them considerably and some received great blessings, but none received the baptism. I can't describe the workings of the Spirit, but it was wonderful. Preached 2 sermons this week.

Mar. 21. Taught Sunday School class yesterday. Had the Sunday School at our house. Meeting yesterday afternoon in the outer edge of town out of doors at Bro. Scoggins'. Last night in South Cleveland. My work yesterday was very tiresome physically and I really felt after it was done that I was an unprofitable servant. People said I did better than usual, but I did not feel that way. The Spirit uses me in some peculiar ways. Last night while I was preaching right on my speech was taken by the Holy Ghost and spoke a few words in tongues. Quick as a flash Homer gave the interpretation and I went right on with the discourse. Preached 2 sermons. Anointed 2 today.

Apr. 3, 1910. Held meeting every night last week at cottages, and last night at church, and today taught Sunday School class, and a Bible class after Sunday School. Preached afternoon and had a wonderful meeting at night. Preached 4 sermons.

Apr. 7. Meeting every night this week, except Tuesday night we had a Bible lesson. Tonight one profession and others got greatly blessed.

Apr. 11. One profession at the meeting last Friday night. Meeting Sat. night. Taught Sunday School class yesterday, held it at our home. Meeting yesterday P. M., and last night. Outdoor meeting yesterday. Great meetings. Preached 3 sermons. Bought a lot in South Cleveland Sat., on which to build a tabernacle for meeting and Sunday School in that part of town.

Apr. 15. At a meeting last Tuesday night one re-

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ceived the baptism of the Holy Ghost. I am working with the paper every day.

Apr. 17. Taught a Sunday School class, held meeting afternoon and at night. Several at altar. One profession. Preached 2 sermons. House crowded at night. Mama and Milton gone to Charleston a few days.

Apr. 25. Taught Sunday School class yesterday A.M. In the afternoon I preached at Bro. Scoggins' house. The weather today is very peculiar. Has been snowing from early morning. Several inches of snow has fallen and is still falling at 1 P.M. Plums, peaches and apples are as big as small marbles, and the forest trees nearly in full leaf. To sit here in the house by the fire and look out of the window it looks like the dead of winter, except the green leaves on the trees. It remains yet to be seen whether the fruit will be killed or not.

May 1. The Lord gave us a blessed victorious service last night and a fine Sunday School and two grand meetings today. The power fell wonderfully, several in the altar and a lot of people got greatly blessed. Can't describe the services. God was wonderfully with us. Preached 2 sermons.

May. 17, 1910. May the 2nd, Bro. McLain and myself went to Pulaski City, Va., on the train, and were met there by J. J. Lowman and his brother, who conveyed us about 10 miles in the country, where we held meetings every night until May 12. Had tarrying meetings in daytime. 3 received the baptism with the Holy Ghost and several convinced and were seeking. About 19 seekers in altar the night we closed.

We held the meeting in a Methodist church house, and some of the members were very much opposed to our being there, and they forced in a preacher on Sunday who denounced us, accounting us of the devil. He mimicked the tongues and shook

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himself in mockery of the power of God that many times shakes our bodies. They undertook to bluff us out by talking mob violence, threats, etc., but we went right on till we got through. And when some of their own people received the baptism and began to witness their mouths were sure stopped, and they were put to shame.

I preached 12 sermons while there and the people loved us so good they could hardly bear for us to leave, but we had to tear ourselves away from them and arrived home about 9 P.M., the 13th of May.

The work at home had piled up and I am rushed day and night. Sat. I had to look after getting the tabernacle ready for dedication on Sunday. Preached Sat. night at church. Sunday morning taught Sunday School class, and afternoon held the dedication service at the tabernacle. The Lord met us there. Our Sunday School did fine singing.

After I preached the sermon I gave opportunity for people to come forward and lay their offering on the open Bible, and while the singing was going on it was interesting to see the people, one after another, rise up and come and lay their offerings on the Bible. This continued for some little time with no begging nor excitement. By about 4 o'clock we had all the amount asked for either in cash or pledged, and while all the large congregation stood I offered the dedicatory prayer.

Then the Lord set His seal on it as He took charge. People sang, shook hands, loved each other, shed great tears of joy, talked in tongues under the power of the Spirit, and above it all were heard great shouts of victory. The Lord wonderfully blessed His people and manifested His presence until hard hearts seemed melted like wax.

Held regular services at the church at night. Preached 3 sermons. Busy with the paper Monday

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and Monday night till late. Preached funeral today, with other work that has kept me very busy. I have dozens of letters piled up yet to read and answer, and accounts to make, and the time passing so rapidly by.

"Another Day's Work for Jesus"

May 22. Midnight. Another day's work for Jesus. Taught Sunday School class at my house A.M. Organized Sunday School at tabernacle P.M. Held meeting at tabernacle at night. Blessed service. The Lord gave me wisdom and blessing in dealing with people. Quite a lot of young men and some women and girls came forward for prayer. Preached 2 sermons. One a Sunday School sermon. We are gradually building up in spite of the opposition and trouble we have had.

May 24. Preached funeral of another baby.

May 30. Taught Sunday School class yesterday at church, also at the tabernacle. Held meeting at church Sat. night. Funeral service yesterday morning, another baby. Meeting at tabernacle last night. Preached 3 sermons.

June 9. I taught Sunday School class A.M., and P.M. and preached in tabernacle at night last Sunday. Heavy rain all day, but we had Sunday School, over 20 in attendance.

Last Monday I ordered from Sears & Roebuck, Chicago, eleven band instruments for a brass band, at a cost of \$124.00. Two ministers, F. N. Roberts and John X. Smith came in today. Our meeting commences next Sunday, D.V.

June 14, 1910. Had a wonderful meeting at the church Sat. night. Lasted till about midnight. Nobody preached, but the Spirit had control. Sunday A.M. and P.M. I taught Sunday School class, one at church, one at tabernacle. Our Sunday Schools are on the

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increase again, 75 and 134 respectively. I am directing the meetings, others are doing the preaching. Bro. Smith leaves this morning for Arkansas. Received the band instruments today.

June 15. Had a formal opening of box of instruments and dedicated them to God. The Lord melted us down with His grace and presence. I preached the funeral of Will McDonald's baby, a very impressive, melting service. Meetings every day and night at tabernacle.

June 20. Taught Sunday School classes yesterday at church A.M., at tabernacle P.M. Preached 2 sermons. Been 7 or 8 more professions of religion, and some baptized with the Holy Ghost. Some reclaimed and wonderfully blessed. Had some wonderful meetings. The Lord is working on hearts.

June 22. Wife had a very bad spell this morning, but the Lord blessedly relieved her in answer to prayer. I conducted a funeral service. Held meeting at tabernacle. Several at altar. Bro. (D.W.) White and his daughters came this evening. They travel and sing and preach. Preached 2 sermons.

June 28. Have been holding the meeting at tabernacle of a night and Sunday afternoon. Taught Sunday School class at church Sunday A.M., P.M., at tabernacle. The schools are increasing nicely, having gone up to 90 at church and over 140 at tabernacle.

Last Sunday night was wonderful. I preached under the power of the Spirit and in the midst I threw off my coat almost like lightning, and finished my discourse with no coat on. Estimated 1000 people there. The altar service continued till about midnight. Several under power stretched out on the shavings in the old fashioned way. Several professions, renewals, some baptized with the Holy Ghost and spoke in tongues as evidence. A wonderful meeting. Preached 5 sermons.

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Wife was suddenly taken ill last night after I went to the meeting. When I got home she was apparently about gone, but we rallied our forces in prayer and deliverance came. But though the severe suffering subsided it left her very weak and sore. Not able to be up today.

We are giving our depositions at court house in the injunction case about the church trial.

Yesterday brought us quite a surprise. I had been invited to preach in a grove just outside of town at Bro. Scoggins'. Quite a crowd gathered and were served with lemonade. Had a song service. After prayer a table was loaded down with food stuff, etc., by nearly all who were there, and presented to me. It about broke my heart. We had been faring very scant for quite a while. It was a melting service all the way through, and the power of God was present to bless folks.

We have lots of company during the meeting. I am writing near midnight, I have to keep late hours because of so much work to do.

(Ed. Note: Referring to this appearance in court, at the court house in Cleveland, A. J. Tomlinson was brought to court first in 1909, again in 1910, and repeatedly from 1924 to 1936. From decisions rendered against him in this court house, suits were instituted and the action in this court house was cited in nearly every state, and in many foreign countries, and involved millions of dollars worth of church property, and decisions regarding church doctrines and church practices. Yet on the day Homer visited Cleveland, Tenn., Jan. 20, 1948, and received the diary from his sister and brother to prepare for publication, there hung a tribute to A. J. Tomlinson in the corridors of this same court house, in the form of a diagram and photograph setting forth his beginnings, and depicting something of the goals to-

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ward which he had labored. There was no other decoration in this main and central corridor, or picture of any other man.)

July 4th, Lord's Supper and Feet Washing

July 7. Wife has been getting better, able to attend to her domestic duties and Sunday School work. Held meetings at tabernacle until Monday night, July 4. I taught Sunday School class at church A.M., Sunday, and preached at night.

Monday, July 4, was a wonderful day at tabernacle. Opened meeting at 10:30 A.M., and never closed till about 10 at night. Homer A. Tomlinson, my son, delivered the 4th of July oration under the power of the Spirit. It was wonderful. No arrangements for a program had been made, but everybody was to obey the Lord.

At about 1:30 dinner was spread and everybody ate and drank for the glory of God for a little while. At 2:30 I opened the service for the sacrament and feet washing, preached the sermon and administered the bread and wine, and started the feet washing. As we broke the bread a peculiar solemnity took hold of all present. It was blessed to see the saints kneel at the altar in companies of 10 or 12 at each altar, women at one and men at the other. The deacons passed the bread and the wine to each kneeling company.

There were probably 125 or more engaged in this and the feet-washing that followed. A full description of this wonderful service cannot be given. Wonderful in the extreme. Singing, playing organ, shouting, talking in tongues, singing under the power of the Spirit. Once while Halcy, my daughter, played under the power, Homer sang with her under the power and Iris (daughter) was greatly exercised by the power in what was spoken of as dancing. It was wonderful how the power fell.

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The meeting went right on, and as the people came in for the night meeting the power was so great that several were drawn right to the altar. Some fell in the congregation. As fast as those at the altar would get blessed and leave others would fall in and take their place. Never did know the full results, but quite a number were saved from sins, sanctified, reclaimed, and from 7 to 12 received the baptism with the Holy Ghost. The signs and wonders that were done can hardly be described. Devils were cast out, the sick healed, messages in tongues, interpretations. Such love and unity among such a crowd of saints is scarcely ever seen.

Folks here from Chattanooga, Athens, Ducktown, Rome, and probably other places. I preached 4 sermons.

Bro. Bryant with a company of 8 or 9 left yesterday for Ducktown. Sr. Flora E. Bower will probably go the 11th to Bahama Islands. Bro. White and his company will probably go the same day in his mission from town to town. Bro. Mitchell is here with us a few days again. Rain, rain, this week.

We got a few of our players together last night to practice on the band instruments for the first time. Our work here that was so impaired by Goins and Simpson is about regained again. Sunday School number, one about 90, the other about 140. On account of the trouble the one school ran down to about 35, but now we have 2 schools and the large number at both as stated above. Praise God, He gets all the glory as far as I am concerned.

July 11, 1910. Held meeting in church Sat. night. Taught Sunday School class A.M. at church, P.M. at tabernacle. Preached 2 sermons yesterday. Sister Bower (Mrs. Henegar Trim) leaves today for Bahama Islands. Bro. Mitchell leaves for Harriman, Tenn. God is still helping us for His glory.

Chapter XIII

Ministry In The South

Alabama Campaign — Homer in Charge of Paper

July 17. Wife was very ill yesterday, and we prayed and fought back the powers of death and demons for about 12 hours until we finally gained the victory. It was the awfulest battle with death and wicked spirits I ever experienced. But praise God for victory. She is still weak, but feels very well. She is not up. I taught Sunday School class and preached at church A.M., taught Sunday School class and preached at tabernacle P.M. 2 or 3 professions and one filled (baptized with the Holy Ghost) at night. Quite a wonderful meeting. 2 sermons.

July 24, 1910. Nearly midnight. Held meeting at tabernacle all week at night. I taught Sunday School class at church A.M., and preached. Taught Sunday School class at tabernacle P.M., and preached at night. Several in altar. Preached 3 sermons. Mary's mother came from Kansas yesterday.

July 25. Preached at tabernacle at night.

July 31. Taught Sunday School class A.M. and P.M., at church and tabernacle. Preached 3 sermons.

Aug. 12, 1910. On Aug. 4 I came to Alabama City (Ala.) to engage in a tent meeting with Bro. Lemons. Bro. Flavius Lee came with me. I returned home Aug. 8 to attend court as a witness. I returned to Alabama City again Aug. 11, where I am now. I preached 3 times here last Sunday. Altogether, since last writing have preached 5 sermons. I leave Homer in charge of the paper, (The Church of God Evangel, a weekly) with mama and Halcy to help him. I wrote an article for the paper as I came down on the train.

Aug. 15. I am very tired and worn this morning

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but all is well in my soul. Yesterday was a great day. I preached 3 sermons, and hundreds of people heard the gospel. Several at altar, and one (a Campbellite preacher) received the baptism with the Holy Ghost. Some professions. 5 more sermons.

While I was preaching in the afternoon service, the power fell on me, and I was down on the ground in front of the platform. All at once as I jumped down off the platform the power struck some back in the congregation like a current of electricity. This teaches me again the importance of yielding up completely to the Holy Ghost, even if I do act like a child at play. Glory.

Aug. 18. Finds me still at Alabama City, Ala. Have preached 3 more sermons. The people are still coming. Some few professions and some hungry for the baptism. I have written 7 or 8 letters today, answers to some received. I go tomorrow, D. V., to Charleston, Miss., where I am to engage in a 10- or 12-days meeting. Bro. Lemons will remain here yet for an indefinite time. I feel anxious to have Bro. McLain with me, but he did not feel willing to come at the time I came, but went to Spring Place, Ga. I think he will be with me pretty soon.

I have a call to organize seven or eight churches in Alabama. I feel very much pressed in the Spirit to get my company together soon, and I am contemplating the purchase of a car (a railroad car) to have for home, and in which to travel while in America. A firm in Chicago offers me a car all fitted up, ready for use, for \$2000. I am now asking God to give me large sums for His work. I have a letter from Homer that I will preserve in fore part of this book. (Ed. Note: This letter refers to the publishing work at the headquarters at Cleveland in the son's care, is so impressed by the great work his father is doing he fears that not much will be left for him to do when he gets older!)

MINISTRY IN THE SOUTH

Aug. 22. I arrived here in the country out from Charleston, Miss., Sat. Aug. 20. Had meeting yesterday and last night. Indications are very encouraging for a good meeting. Preached 3 sermons.

Aug. 24. Have been having meetings day and night. Rain has hindered some. Held a funeral service yesterday. The Lord is helping me to preach. Nothing much done yet. Some seekers, but none got through.

Aug. 27. Been having meetings day and night. Some professions, some sanctified, some healed. Quite a powerful, melting service today. Have preached 7 more sermons.

Aug. 29. This is Monday morning. The Lord gave us a good day yesterday. Preached two sermons in one service. The people are accepting the truth. 4 sermons.

Aug. 31. Baptized 6 yesterday in water. Altar filled with seekers last night. Had the Lord's supper and feet washing today. The Lord wonderfully blessed. Quite a number had never witnessed the ceremony before, but the Lord made them happy. When I preach tonight it will make 6 more sermons. I close the meeting tonight. Start for the camp meeting at Memphis, Tenn., tomorrow, D. V.

Sept. 3. Am now at the camp meeting at Memphis, at Jackson Mound Park, with Bro. L. P. Adams, (B. F.) Yoakum of Los Angeles, Cal., came today. The Lord has given us some good services. There are quite a number of campers on the ground. I have met quite a number of people and formed a number of pleasant acquaintances. It seems like everybody loves me and I love them. I have led two or three services, but the congregations are not large yet. I go home tonight.

Sept. 7, 1910. I arrived home on the morning of the 3rd, early. Taught a Sunday School class at church and at tabernacle. Preached at church A.M.

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Yesterday, I preached funeral of a little child. I am very busy getting ready to go again.

Sept. 12. I am now at Gintown, Ala. Came here 3 days ago. The working of the Holy Spirit came at once. 6 have received the baptism already, and many, many in altar. As I preached yesterday many fell under the power of intercessory prayer and what was gained will yet be revealed.

This is Monday morning, and I am so exhausted this morning I am hardly able to get up. People came to meeting yesterday over 20 miles. I have so many calls for meetings I hardly know what to do or where to go. God help me. Preached 4 sermons.

Sept. 15. Thursday morning. The meeting is still in progress. God is working wonders. Sinners get the jerks until they can't hold themselves still. The power has fallen back in the congregation. People lie under the power for hours. Some groan and moan, some froth at the mouth. Many are jerked violently. Some dance, some shout, some cry, some have many motions of the body.

One girl wrote on her arm with her finger the name of one who was down seeking salvation, and she did not know the name. Then she reached up as though she were writing the same name on the Lamb's book of life. The girl, whose name she wrote, fell over a sinner, and was saved, sanctified and baptized with the Holy Ghost before she ever got up.

Bro. McLain was taken through some of the most wonderful demonstrations one night I ever saw. They really beggar description. At two services there was so much power falling I did not need to preach. Last night I preached while some were receiving the baptism. One minister convinced last night and asked for prayers. 5 received last night. This makes 19 in all in six days. Preached 4 more sermons.

Sept. 17. Sat. afternoon. Wonderful meetings

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and great signs and wonders. 5 received baptism. The preaching yesterday was wonderfully demonstrated by some while I gave the message. I am unable to express it. About the middle of my sermon the Holy Spirit took it up and for about fifteen minutes it was wonderful. What wonderful revelations God gave me of the last half of the 1st chapter of Colossians. We are getting ready for setting the church in order. Preached 5 more sermons.

Sept. 19. Monday evening. 10 more received the baptism. Set 2 churches in order at once yesterday. One for Gintown, and one for Coalburg, the saints of which were here from 8 or 10 miles away. I preached yesterday and gave instructions on the church for about two hours. And the large congregation was very attentive and much interested. Preached 3 more sermons.

Sept. 20. I had quite a time last night. I and Bro. McLain and Bro. (Efford) Haynes and sister Clyde Cotton marched into the tent to music, and on arriving at the altar I turned and read a few verses from St. John 2, and then repeated the ceremony and pronounced Bro. Haynes and Sr. Clyde husband and wife. After the congratulations I made a little talk and we received 5 into the church.

Then we called the candidates for ordination, with their wives, to take their places in front of the altar. I delivered to them the charge. As they knelt at the altar I ordained 1 Bishop and 4 deacons, and proclaimed them officers in the church of God. After this I gave instructions about the Lord's Supper and administered that to about 40 or more. Then I gave instructions about feet washing and then we engaged in that. Then came the goodbyes, and it was nearly 11 o'clock.

I am fresh this morning and feel good. Going on train in a few minutes to Coalburg to baptize,

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about ten miles. This will say goodbye to Gintown. (Ed. Note: These two towns are a part of the Birmingham area.) 35 received the Comforter in the 10 days besides all the other good work done. 4 more sermons.

Sept. 22, 1910. My birthday (age 45). I am at Kimberly, Ala. Arrived here last evening. The baptizing at Coalburg was blessed of God. 17 baptized. It was a beautiful sight to see 7 little girls all in a row march down in the water together, and how the Lord did bless them as I baptized them one by one. Took the train and went into Birmingham that night. I busied myself yesterday in writing for the paper. We are here for only 2 days. Preached 1 sermon.

Sept. 24. I am still at Kimberly, but we take our leave this morning. Had some good meetings. We closed last night. Organized the church, ordained a deacon, administered the Lord's Supper and feet washing. One received the baptism yesterday. Preached 5 sermons.

Sept. 26. We came to Fulton Springs Sat., and commenced meeting at night. Preached 2 sermons. The tent will be pitched today and the meeting commenced in earnest. The work is getting on nicely at home.

Oct. 1, 1910. I arrived home today at about 12:30. A storm blew the tent down at Fulton Springs. We mended it and pitched it again, and some good work was done. Preached 3 more sermons. Left the meeting yesterday in the hands of Bro. (V. W.) Kennedy, and Bro. McLain came home with me. We stopped in Chattanooga last night and prayed for Bro. Lemons, who is sick. Bro. Lemons has been sick for about 6 weeks. God gave us great burdens of prayer for him this morning. I don't feel like we can give him up for the work, but if he does not reach victory soon he cannot stay with us long. I believe God will spare

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him. All well at home. I find Bro. Mitchell here again. So glad to see him. He is putting up his goods here again in Cleveland. I'm glad to get home and find all well and happy.

(Ed. Note) J. B. Mitchell, now growing old, made his home with A. J. Tomlinson for several years, never ceasing to distribute clothing to the poor, Bibles, Testaments and gospel tracts by the thousands yearly. He had led A. J. Tomlinson to the experience of Sanctification, but when the Holy Ghost fell he was in turn led into the fullness of this experience by A. J. Tomlinson, receiving the baptism one day, and beginning suddenly to speak with tongues and magnify God, while he was reading the Bible.

As he grew older he bought a cottage just two doors from A. J. Tomlinson, and his wife joining him from Sandusky, O., both lived unto good years and went home to be with the Lord. J. B. Mitchell expressed the desire that he might be near the younger man until he saw the Lord face to face. He died in 1918, at the age of 80. He had been a link for A. J. Tomlinson with Finney and Moody.

Oct. 6, 1910. Last Sunday was a great day for us at Cleveland. I taught Sunday School class at church house, went from there to pool and baptized 7. Came home and went to tabernacle P.M. Taught Sunday School class there. Over 100 in each school. I preached after Sunday School.

At night the meeting opened in a good, quiet way and gradually increased in interest until suddenly the tide swelled so that I suppose more than 100 were either weeping, wringing their hands, talking in tongues, preaching, exhorting, running up and down the aisles, dancing, shouting, or down seeking God. A wonderful time, indeed. The large audience stood and looked on with bewilderment and amazement.

Chapter XIV

Establishing New Churches

Third Florida Campaign—

Oct. 10. Taught Sunday School and preached at church and tabernacle. Great meeting at night. Preached 4 sermons. I expect to start for Florida to conduct camp meetings.

(Editorial Note) It would be proper here to include some of the records in the church diary of the Cleveland church, which A. J. Tomlinson kept with care, and in his absence it was kept mostly by his son, Homer. In the John B. Goins difficulty, in November 1909, and again in December and the first part of January, 1910, when cast out of the church house, Homer continued the services in his father's house, so they continued unbroken. In a Dec. 31, 1909, entry, he made an entry as follows:

"Meeting held by Jno. B. Goins. Some of his adherents secured an entrance to the house by means of a key that was obtained for the purpose. If the church survives all persecutions, it shall have come through great tribulations the way I (Homer) look at it. Lord, please help the church!

"Jan. 2. No Sunday School today on account of trouble over church house. Between 12 and 1 o'clock, Homer Simpson and Neb McDonald extricated a pane of glass, entered the house, and, behold have not the Gentiles entered Thy holy sanctuary, O God? Goins preached afternoon and at night. I think they held Sunday School. Meeting at Tomlinson's in afternoon. Homer Tomlinson led. Meeting at night at McLain's. Rose Lee led."

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This was recalled in connection with the fact that A. J. Tomlinson left both the church and the tabernacle in the care of his son, Homer, the record of this responsibility appearing in the daily entries in the church diary. The appointment to this work became more permanent Aug. 1st, and continued until January, 1911, when the church chose F. J. Lee, who would give all his time to the pastorate. Homer was seventeen. While he preached considerable, according to the diary, he often called upon others to preach. And for more than a year, he kept responsibility for the tabernacle. According to the diary the church flourished in Cleveland.

On Dec. 6, 1910, the entry is made by Homer, stating that the court decision gave the full use of the property back to the church as a whole, and as it was before the Goins difficulty arose. As previously recorded, John B. Goins and the very few still with him were ready to withdraw. A. J. Tomlinson had been cast out from the work he had built at Cleveland but was now back with two flourishing churches, which are yet flourishing in 1948.

We continue with the diary as A. J. Tomlinson comes for the third time to the famous meeting ground, Pleasant Grove, Fla.:

Oct. 15, 1910 (Durant, Fla.) I am now at the Pleasant Grove Camp Meeting ground in the preacher's cottage. This is my third time here. The meeting commenced Thursday night with good interest, and has been gathering ever since. It is already wonderful how God is favoring us with His presence. Have preached 5 times.

Just barely got started today when the power fell, and I'll not attempt to describe the signs and wonders done by the power of the Spirit. The Lord is using me in demonstrating the sermons under the

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power of the Spirit. Wonderful. Bro. McLain, F. J. Lee, Roy Miller, Esthill Cecil, E. Haynes and wife are here with me.

Oct. 18. It is now nearly time for night meeting. We have been having severe tests, but we are going on. Storm last night. Some of the trees were torn up considerably. Tents blown down. Rains about every day and night. No sunshine at all. Many sick to be prayed for. It is a time of deepening into God by the saints. Some getting the baptism, some reclaimed. Not many attend but the campers.

I have preached 9 sermons since last writing. Nearly every time I preach the Spirit gives a glad witness to the truth, and not infrequently demonstrates the truth by signs and wonders in some way through some of His children. Although the rain continues the meetings last from 6 A. M. to from 10 to 12 at night, and sometimes later. Decisions are being made for eternity.

Oct. 21. Preached 9 sermons. The work is going right on. People healed, quite a number in the altar, but few are getting through. The saints are getting great help, judging by their testimonies.

Today as I had hardly got fully into my discourse a man arose and said he had a message to deliver. Said he was warned of being in danger of being overcome by a bull, and as he stormed and raged in his message, pointed me out and said I was the bull, and warned them against me, inferring I was a dangerous man. I managed to keep the congregation in check, although not all the time quiet.

As he sat down I remarked that we should love Jesus, and that we had no ill feeling toward the man, and we would pray for him. We all knelt in prayer for him. We arose and I continued my discourse with great liberty and convincing power. The man

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looks so pitiful. I feel so sorry for him. He has a blessed daughter, and she seems to be so embarrassed about the way her father acted and talked. He claims the baptism with the Holy Ghost. His name is Evans. There was only love in my heart and not a ripple of retaliation struck me while he was shaking his fist at me and calling me a bull. Praise God.

I baptized 12 yesterday in water. Some real old men and women. This afternoon we had the Lord's supper and expected to wash feet, but there were so many to eat we had to defer the feet washing until next week. The Lord gave us a very sacred service. Numbers wept and sobbed. The death of Jesus seemed so real, as I preached and as we engaged. People crowded the altar tonight. Large crowd. I am now writing at midnight.

Oct. 24. This is Monday morning. Very cool last night. Bright and warm this morning. Preached 4 more sermons. Yesterday I preached on the church, and the Lord made me a wonder to myself. Many who had been fearful and opposers were convinced and 24 joined. Some came in who had been holding back over a year. It was wonderful to see the love and unity. Some very strong characters saw the truth and beauty, and threw away their creeds, churches and notions and came in to assist us in the Reformation.

Remarkable Demonstrations

Oct. 25, 1910. Preached 3 times. We had announced a meeting for all night last night. We gathered at the tabernacle for service. We felt a good spirit at the first, but I fell upon my face and remained that way for some time while some were testifying. I arose and sat on my seat and still others were testifying, when a zigzag light, as I was told, came in just above my head. Another light like as

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of fire was seen in another part of the tabernacle just above the heads of the people. Still another was seen in like manner. These lights, which seemed to be in streaks, or sheets 6 or 8 inches in width, played about until many people saw them plainly.

The power fell upon the people, some talking in tongues, dancing, falling, shouting, wringing their hands, jumping, and jerking, when finally, as if by magic, all were standing, packed around me, when a sister took the Bible and began to read the 18th chapter of Revelation in other tongues. I soon caught the inspiration and after she read in tongues I read what she repeated, alternately, until we reached the end of the chapter, when she stopped short, and I don't think she was looking at the verses.

Following this were signs and wonders showing how His people were going to be gathered together. Then the Spirit gave songs, joy, and great victory, and revealed to us Isaiah 51:11. The fire was seen again in the tabernacle next morning before the service closed, for it continued all night. Fire was also seen at two cottages at other times.

Oct. 28. The last night of the camp meeting we ordained a deacon and a bishop, started arrangements for a pentecostal school and college, and about \$1000 subscribed to start it. The meeting closed with a sweet feeling and fellowship, handshakes, embraces, tears, shouts, etc., and an altar service. All was over and the camp in quietness about midnight.

We came to Parish, Fla., yesterday and we are in the very room where the burden was laid upon us to pray for the brass band, and we have the instruments with us now and are practising in the same room where God gave us such victory about it one year ago. We are here for only a few days this time. Only 3 more sermons.

Oct. 31. Preached 3 sermons yesterday. The

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weather is so cold we don't seem to be doing much, but a great burden fell upon me yesterday and I cried and agonized for quite a while here in the room.

Nov. 2. Weather warmer. Preached 3 sermons. Last night after I preached great numbers piled into the altar. Higher classes as well as others. 2 have received the baptism. Great burdens of prayer on us.

Nov. 7. The meeting at Parish resulted in 6 receiving the baptism, besides others greatly blessed, some sanctified, etc. We left the dear ones at Parish, although they begged us to stay longer, Nov. 3, and came to Arcadia, Fla. (Ed. Note: It was at Arcadia that had come the great test the year before regarding the receiving of the Gifts of the Spirit, especially of interpretation of tongues. All is in victory this time.)

The meeting yesterday was wonderful. Great things done, besides 2 received the baptism. After I preached for an hour on the value of a human soul, the altar was filled. Strong men came in weeping, many eyes were flooded with tears. I am sure vows were made that will bring great and good results if not broken. We commenced the meeting Friday night, and this is only Monday. Quite a shower of blessing fell last night. Preached 7 more sermons.

Nov. 9. Wed. 2 P. M. Preached 8 sermons. 2 more have received the baptism. Meeting still goes on.

Nov. 14, 1910. Monday morning. Have had some wonderful meetings since last writing. Large crowds yesterday. Automobiles as well as lots of other vehicles. I preached 3 times yesterday. I can't describe the meetings, wonderful messages by myself in preaching, demonstrations, etc. Sat. night I preached in tongues. Invited people to come to the altar, and they came.

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Last night it was too cool for much altar work, but a few came in and God showered down some wonderful blessings in the early part of the meeting. Tongues and demonstrations. Preached 9 more sermons. Held a meeting on the street in town Sat. P. M., had a good service and gave out a lot of literature.

I must give an incident that took place yesterday while I was preaching. I went to illustrate the being joined and compacted together of Eph. 4:16, and took hold of a brother and pressed him close to me. As I did so the power of God struck him and he was wafted about in a marvelous manner, showing what will occur in power and signs when God's people really get to the oneness. It was wonderful. I stood and gave the message and interpreted what the signs were to the amazed congregation.

Again, while I was telling how people had to leave off a lot of opinions and become childlike, the same brother Guthrie illustrated under the power how people should become like a child. Wonderful demonstrations of His power again last night. Lord's supper and feet washing tonight, D. V.

Nov. 16. Had one of the finest communion services I ever saw. Closed the meeting last night, one received the baptism, some joined the church. Closed with a good feeling and the church in good condition. Bros. McLain and Flavius Lee are going home this morning. We are packing up to go to Alva, Fla., for a week. Preached 4 more sermons.

Nov. 17. 10 P. M. We came to Ft. Myers yesterday and held a meeting on the street at night. Good service. Friends gave us entertainment. Came here to Alva on a gasoline boat this morning, up the Calloosahatchie river. Held meeting tonight. Had a fine service for the first. One received the baptism. Several at the altar. A number seem interested.

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Preached 2 sermons. On street last night.

Nov. 19. This is Sat. night after meeting. People are getting interested. Several at altar. Preached 4 more sermons.

Nov. 22. Preached 4 more sermons. Altar crowded Sunday night. Had meeting all day, dinner on ground, preached 3 times. Yesterday afternoon the Spirit gave me two messages, telling me again about my work and indication He was making me level headed so I could do the work here as well as elsewhere in the right way.

The people here seem to be amazed with the preaching. I was reminded of how the Holy Ghost witnessed in every city to Paul about what would befall him, so the Holy Ghost witnesses in many places I go that it is my mission to gather His people into one, and how He will be with me and work with me. I love Him. These messages were given by two that knew nothing about my call or any other messages ever given to me. Praise Him, I must go on.

Nov. 23, 1910. Organized the church here this afternoon. An old gentleman took quite a stand against me, but I loved him right on, and although he interrupted me often and finally broke in with quite a heated discourse against me and my teaching and really seemed mad, yet I went right ahead. When I got ready and made the proposition for people to come, here they came right contrary to the advice given them by the old brother. The power fell in the altar tonight. One went all the way through, others very much blessed. Preached 2 more sermons. Cool nights.

Lord's Supper, Feet Washing, Baptizing

Nov. 25. I now write at 2 A. M. Just got in from the last meeting. Had a wonderful time all day. Had the Lord's supper, feet washing, baptizing at the

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river, dinner at the meeting. Baptized 5, and 6 received the Holy Ghost at night service, great demonstrations, 3 more came into the church. I preached 3 sermons besides all the other work, praying for the sick, altar work, singing, answering questions, etc., etc. We are to leave on boat at 7 A. M., so but little sleep. I ordained a deacon.

Nov. 28. Came to Ft. Myers and stayed all night and left early the next morning and came to Gardner, where we were met by friends with teams, and came 15 miles to Crewsville. Had meeting the same night and the power fell in a wonderful way at the first prayer. Yesterday was Sunday, had three services. Preached 3 sermons.

Dec. 2. Friday morning. Preached 6 more sermons. The weather is cold and no fire in the school house where we hold the meetings, but the Lord is blessing, and 2 have received the baptism. Quite a number are camping, but we don't feel we are doing as much good as if the weather was warmer.

God is burdening me with the importance of systematic work. I was out lying on the cold ground last night before service on my face under a heavy burden and agony about the work, when something seemed to touch me, and my crying ceased and tears dried up almost at once. I feel that God has something special to reveal, or put me into very soon. "As the hart pants after the waterbrook, so panteth my soul after thee, oh God," is true in my case. I see so much to do and so few to do it. God help me.

I and my boys were invited to stay at the finest and best home in the community. We accepted the invitation and came here Tuesday night. We had been going out 4 miles every night. Mr. and Mrs. Collier are very kind to us, though they are not even really saved, but I believe the Lord is talking to them and we are really praying for them.

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Dec. 5. Monday morning. Preached 7 sermons. The Lord has given us good services, but not many saved. The missionary discourse I delivered yesterday was not without effect on the hearers. 3 have offered their services and others much impressed, I'm sure. This is last day at Crewsville.

Dec. 8. The Lord gave us a great meeting at Crewsville the last day and night. The Lord's supper and feet washing service was very sacred, and the presence of the Lord was there. At night we formally accepted Bro. and Sr. Hadsock and Marion Whidden into the band and pinned badges on them. Quite an impression was made on the people in the farewell service. Then some came into the church. The meeting closed about 11 o'clock at night. (Ed. Note: The Band referred to was the "World-Wide Mission Band," to accompany him on evangelistic and overseas revivals.)

Came to Wauchula on Tuesday, the 6th, and commenced the meeting the same night. The weather is cold and rather disagreeable for meeting, but we are going on carefully and prayerfully. I am somewhat perplexed what to do. So many urgent calls for meetings. One in Miss. is giving me special concern just now. To go there will deprive me of the privilege of home on Christmas and making preparations for Assembly. I don't know just what to do. God help me. Have preached 8 more sermons.

Dec. 10. Services every day. I now write at 10:20 at night after meeting. Large audience. Hard to preach because of confusion, but I went through with victory. Some fellow put a continuous fire-cracker in the house, and the officers hunted him up and got him, and I preached right on above all the confusion, made an altar call and the altar was filled. Well, it was quite a cross to me, but the Lord gave grace. I hardly know how I did get

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along, but if I made a bobble I don't know it. The Lord helped me to give out the truth right while the cracker was going on. The large audience behaved remarkably well in the confusion. As I preached this afternoon everybody was melted to tears. Preached 3 times today. Preached 6 sermons more.

Wife wrote me, I got it today, that the court had decided the church case in our favor, so we get the house and no cost to pay. Praise God. Victory. I love Jesus.

Dec. 11. After meeting at night. This has been a big day. Large crowds, specially tonight, good order. Preached three sermons. One baptized with the Holy Ghost. Wonderful display of the Holy Ghost among the saints. The audience is listening and watching, and I feel the truth is having good effect. God helps me to give out the truth.

Dec. 14. The meetings have continued. Monday I felt much exhausted, but went through just the same. Last night I preached from 1 Tim. 6:3-5, and I don't think I ever wound up an audience so in my life. The Spirit held them spellbound for an hour. And such wisdom and logic I believe never before fell from my lips, but He gets the glory. It was all with kindness and love, but close and cutting. People of learning were there. Preached 4 more sermons. I write this A. M. Meetings this P. M. I have forgotten whether I made a note before of how the Lord has given us a camera, and Bro. Haynes is a fine artist and photographer.

Dec. 15. I write at night after meeting, near eleven o'clock. Preached 4 more sermons. The Spirit worked with the saints tonight blessedly. The Lord helped me to tie up and convince the people, but they seem to be so fastened by the devil in

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some way that they can't get loose yet. They sit spellbound for an hour at a time, and drink down the truth. Hope the break will come soon. We are praying earnestly. The church at home has sent for me to come home at once, but I can't go now until after Sunday.

Dec. 18, 1910. I write at 12 o'clock at night, after the close of the meeting. Preached 8 more sermons. This has been a great day. Preached 3 sermons to large congregations. Some converted, some sanctified and 3 got the baptism. Wonderful demonstrations in the morning service. The power fell while I was preaching and demonstrations fit in so blessedly. Set the church in order and we are leaving them in good condition and all the saints greatly blessed. Board the train tomorrow morning for Lulu, Fla.

Dec. 27, 1910 (Cleveland, Tenn.) The night before I left Wauchula, Fla., I dreamed a dream that put me to wondering and I began to question in my mind whether I would go on to Lulu or come home. And at breakfast the next morning a letter was handed me from Bro. A. J. Lawson calling me home at once. So immediately I decided to come on home, which I did. Bro. Cecil had gone to Clearwater, Bro. and Sr. Haynes remained at Wauchula, Bro. Roy Miller, Bro. Hadsock and wife came on with me as far as Palatka, and went to Lulu, and I came on home, arriving home the next day, Tuesday, Dec. 20, 1910.

I had dreamed of a Lion having got out of his cage, and I was called to the scene and was able to win his confidence by kindness and love until he consented to go back in the cage at my command, which he did and caused no more trouble.

When I came home I found our folks troubled

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about Mr. Simpson, who has given us so much trouble in the past, making his boasts of what he was going to do again. He was at our meeting last Sunday and God gave me a message on love to start with, and I believe the lion will be caged without much trouble if I can only remain full of love.

I am spending my time writing, preparing copy for paper, letters, preparing for Assembly, etc. Had a nice time Christmas day, it being on Sunday. I taught Sunday School class both at church house and tabernacle. Also conducted the review at both places with great liberty. My precious wife was sick when I came home, but we prayed for her and she began to improve at once, and is well now. Praise God. Some have come already for the Assembly. I commence meeting at church tomorrow night to continue through Assembly. Preached 1 sermon at church Sunday.

Dec. 31. The old year is about gone. The Lord has seen fit to spare me through another year. Held meeting at church house 4 nights this week. The last night of the old year about 150 stayed until the new year came in at midnight. We had a wonderful meeting. The tide rose higher and higher until just at twelve o'clock all arose to their feet and with loud voices and uplifted hands gave glory to God. Then, as if moved almost by some unseen power, all were on their knees as the New Year came in. Consecrations and vows were made. Great meeting, preaching, testimonies, shouts, laughter, tears, groans, prayers, demonstrations in many ways. Goodby, old year, welcome to the new.

I preached 3 more sermons, making in all this year, 304. This will close up this book. Commence a new one with the New Year, 1911. So closes 1910.

Chapter XV

The Movement Reaches All Nations

Missionaries Go Forth

(Editorial Note) The seven years since June 13, 1903, when A. J. Tomlinson united with the church of God at Camp Creek, N. C., became pastor of the only and first organized church of the movement, had witnessed the spread of the testimony to the four corners of the earth. Ministers from every state in the United States had either visited or been in touch with A. J. Tomlinson, and the church first at Camp Creek, then at Culberson, in North Carolina, and for six years at Cleveland, Tenn.

Thos. J. McIntosh, first, had gone to China, followed shortly after by A. G. Garr to India, and the latter visited many of the countries of Europe. Missionaries of all churches in many lands accepted the messages they brought, establishing the message quickly around the world. These two returned to America burning with the missionary spirit, set the church throughout America aflame, until a glorious company had set out to all lands. Scores of missionaries ready to go would pay their visit to Cleveland, simply say they were going and were gone. Fred Rider came to Cleveland on a certain day, from his home in Mississippi, asked for A. J. Tomlinson. He was away. Bro. Rider then told Homer, "Tell your father I've gone to South America." With no more ceremony than that he set out, and covered most of the West Indies, Central American and South American countries, and his visit is to this day like a legend among the thousands of churches that sprang from

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that first visit. Within a period of two years he had visited them all.

By 1910 the spirit of missions had crystalized, and the Arkansas churches, under the leadership of E. N. Bell, together with Bros. Fisher, Kerr, Body, resolved to gather funds especially for missions. On behalf of this group E. N. Bell, leading the church of God in Arkansas, wrote A. J. Tomlinson at Cleveland asking for the names and addresses of missionaries in the various countries to whom they could send offerings. A. J. Tomlinson being absent, Homer answered immediately, sending a list of above eighty missionaries, with their addresses, rejoicing that such a spirit of support had taken hold of these brethren. These missionaries could be said to have been in practically every country in the world, for A. J. Tomlinson, with the spirit of organization and government upon him, had realized that the Lord worked through men, and he appointed them to responsibilities for nations, as he did overseers for states, and worked through them.

It should be noted also, that E. N. Bell, a Baptist minister who had received the baptism of the Holy Ghost and had been dismissed for his acceptance of this new doctrine, had been numbered among the many of the movement, who having suffered this at the hands of their respective conferences, resolved that they would never have a church, or organization again. As the years went by, E. N. Bell wrote A. J. Tomlinson at this time. He and associates in Arkansas had seen many flocks imposed upon because there was no government, and organized the church of God there, and united with the work at Cleveland. Homer, acting for his father, welcomed them joyously into the mighty work.

This had special significance, for E. N. Bell en-

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tered into a missionary zeal in gathering funds for missions probably unparalleled in the history of missions. As fast as Homer would hear of missionaries going he would forward their names to E. N. Bell. This was the group of brethren who had gathered such strength that in 1914 drew away from the church of God and formed the Assemblies of God, with their headquarters at Springfield, Mo., and E. N. Bell became their first General Superintendent. The separation was not in anger or sharply defined at first, as will appear later. A part of the staff of the headquarters offices at Cleveland went along to them, while some, including their managing editor, Blanche Koon, and business manager, Marion Whidden, continued with them when the division became more sharply defined over a point of doctrine.

From 1903 to 1910 there had been great unanimity of doctrine in the movement throughout the world, and identical with the doctrine set forth back in the Camp Creek, N. C., church of God, whence had sprung the wonder of it all, in regard to the great experiences, of being saved, sanctified and baptized with the Holy Ghost, speaking with tongues as the Spirit gave utterance, as the evidence, and in divine healing, tithes, the second coming of the Lord. Also water baptism by immersion, the Lord's supper and feet washing. A. J. Tomlinson had written tracts giving the Scriptural backgrounds for these teachings, and these had been spread all over the world, and translated by the missionaries into many languages.

Camp meetings and great gatherings were by this time being held all over the world, but the only organizational entity back of the movement, with officers, helps, governments, was the church of God. As we enter the diary for 1911 we find reference to the 6th Annual General Assembly of the church of God, held at Cleveland, Tenn., Jan. 3-7, 1911. The report of this appears in the published minutes in

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detail, and a careful registration being kept, together with the files of the clerk, and copies of the church paper. On the roster of this Assembly will be found the names of both men and women, overseers and foreign missionaries, representative of the rising strength throughout the world. Nevertheless, as the account of the missionary journeys of the Apostle Paul could give only his part, the diary confines itself to the actual personal labors of A. J. Tomlinson. Homer, conducting the work from headquarters, had wide acquaintance through correspondence on his father's behalf, with the work throughout the world. Moreover, to keep the work going in his absence as if he were present he gave legal power of attorney to Homer, to sign his name, both in the banks, and in correspondence and on all church documents. This power of attorney was vested in Homer until the day of his death, and was never taken from him. This mention is made here to show the great opportunity for Homer to have so close an acquaintance in these matters in preparing the records of this diary for publication.

We resume the diary:

Jan. 12, 1911. This is my first writing this year for reasons. First, I had no book, as I wanted to commence in a new book with the new year. Second, I had no time. Third, I have been sick. At the beginning of the year I was occupied daily with the 6th Annual Assembly, as I was General Overseer, and acting as clerk also.

The Assembly went off fine, being well attended. I got sick at the last, although I went through with the business. Mary (Mrs. A. J. Tomlinson) was baptized on the 7th of January. Bro. Lemons pushed the floating ice away and baptized 5. (Ed Note: Mrs. A. J. Tomlinson had been baptized before, but felt that she should be baptized by a minister who had received the Holy Ghost, an experience not possessed

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by the minister who had baptized her the first time. She was seeking the very best God had, and surely she would need it, for this would be the year of her great testimony, as we shall see in the diary.)

On Sunday the 8th, I ordained a brother (J. L.) Scott, of Chattanooga, as bishop. On Monday night I conducted a business meeting at the church. Selected F. J. Lee as pastor, and some other business. Ordered tent of M. D. & H. L. Smith, Dalton, Ga., to be shipped at once to Miami, Fla. J. B. Mitchell bought it for \$125.00. I expect to start South as soon as Mary is able for me to leave and I am able to go. Mary has been very sick for a few days.

Jan. 30, 1911. I left home on the 26th and arrived at Miami, Fla., Jan. 28th. Came on to Cocoonut Grove the same day in the afternoon in a carriage. The folks had the tent already pitched and ready for meeting. We are here right on the sea shore. I preached Sat. night and three times yesterday. Big crowd out last night. 4 sermons.

J. W. Buckalew has joined our band as musical instructor. We organized and commenced this morning. We now have ten in our band. Each one has an instrument and we have a folding organ besides. The names are as follows: Myself, Efford Haynes, Mrs. (Efford) Haynes, W. R. Hadsock, Mrs. Hadsock, E. H. Cecil, Roy Miller, Marion Whidden, Lulu Williams and J. W. Buckalew. The Lord greatly blessed us this morning as we met at the tent to definitely organize the band.

When I left home all was well. The tent here is arranged so as I preach I face the ocean, and in the daytime I can look out over the deep blue sea and think of the heathen beyond. The cry of my heart is, O God, help me bear the responsibilities that naturally fall upon me as a leader of the World-Wide Mission Band, and give me souls, and means to supply our needs.

Chapter XVI

Wholly Trusting The Lord

Test of the Doctrine of Divine Healing

Feb. 13. 8 more sermons. Closed the meeting last night. Great day yesterday. Organized the church, had the Lord's supper and feet washing, ordained 1 bishop, two deacons and granted one evangelist's certificate. One converted last night and one baptized.

(Editorial Note) A. J. Tomlinson, with a World Mission Band of twelve members, all playing upon band instruments, sailed from Miami, Fla., February 15th, arriving at Nassau, Bahamas, February 16th. Erecting his tent, he entered into an evangelistic campaign that would take him to many islands of the Bahamas, and be the foundation of a work that blankets the islands to this day. By 1932, as many as 15,000 attended the Bahamas conventions in Nassau, and services were broadcast overseas by the British Broadcasting Corporation. The detailed account of this is provided in the Diary, and is included in Volume Two.

While A. J. Tomlinson was in the midst of his Bahamas campaign his wife at home was going through a life and death struggle in her body. She had already had some severe attacks before A. J. Tomlinson left home, but these had yielded before the power of prayer. After he had left the mainland, these attacks had become more frequent, and more severe. She had the responsibility of the home, with her four children, nineteen, seventeen, fifteen and four, and besides the house was always filled with

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ministers, missionaries, or their families, going to and from places of labor.

So zealous was Mrs. A. J. Tomlinson for the labors of her husband she would not permit word to come to him over in the Bahamas when her body was racked with pain, but would call in the children, the elders of the church, and suffer and suffer. These attacks began to wear her body down, but when she was relieved she would give herself to her household and spiritual tasks with all energy. So frequent did these attacks become that word was left with a neighbor of the high school, where the older children attended, to call them home. At first they were called about once a week, then twice a week, and more often until they were called daily. On the night of Halcy's graduation the mother lay at the point of death.

Declines Service of Physician

This account is of great importance, because with all the suffering Mrs. A. J. Tomlinson wholly declined all suggestions to have a physician. When Dr. W. H. Sullivan of that city offered his services without charge, she answered, "My husband is teaching divine healing. I am not a preacher, but I am his wife, and I feel the least I can do is stand true and trust the Lord to heal me." Much abuse began to fall on the children, especially Halcy, the eldest, and Homer, who had charge of the paper and the office, because they wouldn't overrule their mother, and would even encourage her in her stand. The county sheriff was sent with threats of forcing Mrs. A. J. Tomlinson to have a doctor, but she gave him the same answer of faith, and he gave her the privilege of fully trusting the Lord.

By the time she had reached such extremes of sickness as could no longer be properly kept from her husband he had gone to the out islands of the

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Bahamas, and, as he relates in the diary, he could not write home, nor could he hear from home. This reference to the work at home in Cleveland is inserted in the midst of the Bahamas voyage, for surely here was being tested the great doctrine of divine healing. And this was a Gethsemane through which Mrs. Tomlinson was passing quite alone, her husband far away, and could not even be reached. Daily she was growing worse, her weight, which had been about one hundred and eighty, fell to below a hundred pounds.

Apr. 25, 1911. (Nassau, Bahamas). This is Tuesday. We arrived in Nassau about midnight Sunday night. I found 16 letters for me. Among them were letters from home stating the hard trials wife and children were having. It nearly broke my heart to think I was so busy working for Jesus, going through hardships and making sacrifices, and then my precious family at home suffering so. In my heart was found no rebellion, but a quiet submissiveness to His will, Who says all things work together for good to them that love the Lord.

A letter from my daughter, Halcy, shows how they are standing the test at home. Also one from Homer. These letters, which show the martyr spirit and true heroism, have given me reason for being very proud of my precious family. These letters are in front of this book. This special test has come upon us no doubt for our good, and our position in glory will be above that we would have occupied had not this great trial come our way. God gives me grace.

We arranged to start for America this morning, and got our luggage aboard and the sea was so rough the captain would not venture out. The storm commenced the night we arrived at Nassau. We were in some of it, but it got more severe and has continued until now, and we may be delayed several

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days. This adds to our trial, for I can't get word home, and they don't know whether I have their letters or not. God is giving grace, and we can pray and trust God to bring all things out right.

Another letter received on the New York steamer this morning from the hand of my dear wife gives me a little consolation, although it is a week old today. This letter is also preserved in front of the book. Since writing above I have decided to copy the letters here. (Ed. Note: The first letter is from Halcy, the daughter.)

Friday Afternoon
April 7, 1911
Cleveland, Tenn.

Dearest Papa:-

I wonder how you are this evening. I do wish you were at home. We need you, oh, so bad. Mama is sick again, been pretty sick about two weeks, but papa, she had the worst spell today she has had at all. Even Bro. Bryant gave her up, but I didn't, papa, even though she got so she couldn't hardly talk and was cold. I couldn't think the Lord would forsake us, and you out working for Him.

She is resting better this afternoon, for which we are very thankful. She called for you all the time. Said she believed if you were only here she would be better, but said tell you not to come and leave your work on her account. But papa, we do need you so much. Of course, dear, we haven't said much about it, but mama hasn't been well since you left. You know all about it.

Now, dear papa, we don't want to worry you, for we are so anxious for you to do all you can for the Lord, but I just wanted to

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tell you, so you all could pray for us. No doubt, this very day you are praying especially for us. I feel as though you are. And dear, we are certainly praying for you, for I know you have lots of hard places such as we know not of. We are all suffering together, aren't we, dear papa?

And I do want you to especially pray for Homer. He certainly is having a hard time—pray mightily for him. I know he is the dearest boy in the world and awfully close to God or he would be overcome.

Dear, don't let this letter discourage you, for we expect to be faithful. Though He slay us yet will we trust Him.

We girls are all right. The only thing is being hindered so in our school work. This is such a busy time for me now. (She was preparing for graduation from high school a month later, and she did graduate, on the honor roll.) But God knows all about it. Surely we'll get through, somehow.

God bless you, dear papa. Pray much for us and do as God directs, and we will pray for you. I want to get this off on this mail, so must close. We are in hopes mama will be all right again in a few days, but I get awfully discouraged sometimes, papa, she hasn't been all right in so long.

Bye, bye

With much love,

Your daughter, Halcy

A second letter, and received by A. J. Tomlinson on his arrival back at Nassau with the above letter, was from Homer, and gave a considerable report of the progress of the work, as he had received news of it from many parts of the world, and some de-

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tails of the work at headquarters. Still another letter from Homer, dated Apr. 10th, tells something of his utter distress, suffering with the itch, contracted from a return missionary, which he had to endure, while still having to carry on his work of conducting the headquarters, doing secular work, to help keep food on the table, preaching at the South Cleveland tabernacle, and attending school. So extreme were his sufferings he calls upon his father in the letter:

“Now papa, if ever you prayed for a perishing soul, pray for mine, that it perish not with my body. I am still living for God day by day. My entire time is in the service of God. I scarcely know what an idle moment is. . . . I believe it was the Lord that spoke those words to me last night, papa, so I believe I will try to be encouraged. (Ed. Note: The words spoken to him, he writes, were: “I will bruise Satan under your feet shortly.”)

“Mama is much better, I am glad to say. She is able to sit up some, and can eat a little, but not much. Pray much for her. Bro. Bryant said he was praying for you continually. He is now on a deal for some property. Said his orphanage work was prospering, and if sister Bower wanted to he would be glad to have her come and be matron in the home.

“Humbly (and feeling a little better),
Homer Tomlinson”

The next day Homer wrote another letter. The children and the saints at Cleveland scarcely knew a whole day or night for a considerable period when they were not wrestling in prayer beside Mrs. A. J.

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Tomlinson. Taking no sedative, suffering, sometimes crying out in heart-rending agonies, yet still trusting. Not even a nurse, the children her only help, though kind friends would offer to help, yet there were no funds to engage even a cook. In her agony she would walk the floor, lie upon the floor. When she had wasted away to such a frail form, because she could take no food, and from the constant sufferings, she lay upon the bed, still in pain.

Nevertheless, Flavius J. Lee, pastor, T. L. McLain, W. F. Bryant, and all the church, were praying night and day. A great doctrine was being tested here. Could those who preached divine healing be willing to suffer until the Lord gave deliverance? Or, after teaching others to trust, would they themselves resort to earthly means? These were in the beginning days of teaching divine healing, and this great doctrine had to be tested right there at Cleveland, as had so many other great doctrines, which together were the foundations of the mighty movement over the face of the earth. With this thought we record Homer's letter, dated Apr. 11, and followed by Mrs. A. J. Tomlinson's letter which reached him after he had read the others.

Cleveland, Tenn.

April 11, 1911.

Dear Papa:

Mama seems to be awfully bad. Last night for the first time she consented for us to send for you. It seems almost like the proper thing for you to come. Of course, though, you may use your own judgment in the matter. Her spells seem to be getting worse and worse and very much more frequent. Bro. Bryant seems to think it is gall stones passing her stomach, or rather through her liver. She called pitifully for

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you last night, when she was in the very throes of death, it seemed.

Homer

Cleveland, Tenn.

April 17, 1911.

My Dear Husband:

I was so glad to get your good letters. Got one Friday, the other one Sat. Was so glad the work was still going on, but, dear papa, you can't tell how bad you are needed at home, till school is out anyway. We are all sure having a test. I am writing this in bed, can hardly stay up long enough for them to make my bed. I have to be waited on. Homer is having an awful, awful time with the old—(itch). Has not been to school for over a week, can't go this week. Iris has the roseola, can't go to school or do much. Milton getting naughty because I am not able to look after him. Halcy needs every moment for herself, but has to go to school the best she can and wait on us, too.

Papa, we sure need you. Can't you come on and let the rest run the meetings until after school is out? We have all tried to live closer to the Lord this time than ever before, and why we are having these tests I can't tell. Jesus knows. I felt real well this A.M., got up, could not stay up only about half an hour, and suffered so bad for a while. If I lie right still and keep real warm I rest very well, but so nervous I can't sleep much.

Homer, the precious boy, is doing the best he can with the paper work, but if he gets better he needs all his time for his studies. If you could, come, take charge until after school is out and help wait on me and help the poor children out that much.

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I am not able to write you the news, will tell you when you come. Write what you can do as soon as you get this. You will find the other letters we have written. Bye, bye, dear. Trust to see you soon.

Your afflicted Mary.

(Editorial Note) Homer had sent a cablegram to A. J. Tomlinson at the same time he had written, but the cable company had reported back that he was on an out island where there were no means of communicating with him. We return to the diary A. J. Tomlinson kept so faithfully. Here we have the record of a husband and father and minister of the Lord, and made in the very hours of experience, not long after when the meaning took on a wonder and glory and inspiration for all who read, and truly trust the Lord. As he has completed the letter from Mrs. A. J. Tomlinson writing it carefully word by word in the diary, on this memorable Apr. 25th, 1911, he continues with his own words, and written at Nassau, Bahamas:

(The Diary, April 25, 1911, Nassau, Bahamas, cont'd). All of the above going on and me shut in here at Nassau, Bahamas, because the sea is too rough to venture and no way to send any message home to relieve them. But we all have a spirit of submission to the will of God. The storm is still on and I don't know when we will be able to cross the sea to America.

I met some men on the street today from Ragged Island, where we were a month ago, and they said the work was still moving on nicely. This is encouraging to us, proving our visit there was not in vain. Several had been baptized in water since we were there, and still others expecting to be baptized soon.

Apr. 26, 1911. 2 P. M. Received about an hour

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ago the following cablegram from home, addressed to Bro. Hockett, "Notify Tomlinson wife dangerously ill." (Ed. Note: This had been sent by Homer). I returned, "Coming soon."

Here I am shut in by the storm on the sea and my precious family needing me so bad. I rest in Him and pray, God knows what is best. I am serving Him with all my heart and my family is true, too, and why this is allowed by the hand of providence is unknown to me, but by His grace I am able to say, "Thy will be done."

The storm is still on, and but little indications of abatement, and I can only pray and ask God to comfort and bless the precious ones at home. As much as I want to help them, I cannot. I know there are kind friends and neighbors to care for them, and they will do all in their power for them, but that is not husband and papa. I confess I tremble and have some fears that over persuasion by somebody may weaken them, and cause remedies or physicians to be resorted to. So I say, O God, don't let their faith fail in this trying hour.

Apr. 29, 1911 (Miami, Fla.) We left Nassau, Bahamas about 10:30, Apr. 27, 1911, on the Francis E., a gasoline and sailboat. The storm had abated some, but the sea was very rough. Some of our party soon got sick, others kept up all the way. The vessel rode the waves and landed us safely in Miami in about 20 hours. The quickest run they have ever made. We had much delay at Miami in getting through the custom house examinations, etc., as there were some foreigners on board. I wired home and the answer came back soon—"How is mama, answer immediately. Start home at six P. M. A. J. Tomlinson." Ans.—"Mama resting easy today. Glad you are coming. Homer."

I was much relieved and feel my family was somewhat comforted to know husband and papa was on

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American soil again. J. W. Buckalew and myself left Miami at 6 last evening. Arrived here at about 10 today (Jacksonville), where I now write. Bro. and Sr. Haynes go to Maitland, Sr. Bower to Tampa, Lulu Williams to her home at Crewsville, Roy (Miller) and Carl (Padgett) remain at Miami, Prom to Cocoanut Grove. Thus we will be separated for a few weeks. I leave here at 8:25 tonight for home. I am very anxious indeed to get home. I left my tent and fixtures at Miami.

May 11, 1911. I arrived home on the 30th of April. I found my wife very weak and low, although slightly improved from what she had been. Children had proved true and faithful in the test. The sheriff came to see about calling a doctor, but wife politely told him she was trusting in God and wanted no physician. Praise God for such a wife and children. Wife has been gradually improving ever since I arrived home.

The work is piling up, but I am coming out from under it. Children are finishing up their term of school. They are getting better, too. I preached a funeral sermon since coming home, and delivered a sermon-lecture at the church the night of the 7th of May to a full house.

On the 9th of May, 1911, we organized "The Faith Orphanage and Children's Home Association." I expect to be home a little while yet, although I am wanted to conduct a camp meeting in Florida, and to hold meetings elsewhere.

May. 15. I went to Sunday School and meeting yesterday and preached last night at church. On Saturday the 13th I commenced to write a book. It had been on my mind a month or more, and at last I consented to write it while on my knees in prayer. I quietly arose and went to work and wrote the introduction. The name, "The Doctrine Explained."

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May 22, 1911. (Cleveland, Tenn.) Preached a funeral sermon a week or so ago.

Miraculous Healing—And Ministry

Last Friday morning just after midnight dear wife was attacked again, and while we prayed and did everything we could, she suffered until 10 o'clock the same day, about 10 hours or more. Such suffering as I never saw before and never want to see again. She was not able to stay in bed and had not been able to be up for several days. She was very weak. She became so terribly afflicted that at times she became almost unmanageable, jerk away from us, look wild and daring like a maniac, but we held on until finally the victory was reached, and yet it looked like death.

There she was, lying on the floor with me holding up her feet, Homer and Milton at her head, Halcy on her right as she lay, and Iris on her left. We were alone in the room with the door closed. Several neighbors and friends in the house, but we were alone. I'll hardly ever forget that scene. How God came down and comforted and blessed us.

We finally picked her up and laid her on the bed, for by this time she was helpless and seemed to be sinking away. Bros. Lee and McLain and Bryant and the children kneeled around her and prayed. After this she requested that we send for all the church, neighbors and friends, as God had told her to take them by the hand and give them a message, and a blessing.

With no effort scarcely the notice traveled rapidly, and the people began to come. She began giving the message and blessing, and the presence of God was there. Her strength came and the radiance of heaven came into her face, and all who came and heard her message and she took by the hand were

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wonderfully blessed by the Spirit, both saint and sinner.

I never saw the like before. She preached for five hours, stopping only long enough to take a few spoonfuls of water occasionally, for she could not be raised up. Probably 200 people were thus present, and really received and felt the blessing.

The next day was the same. Power fell in the room many times during the day. Yesterday (Sunday) was much the same, and same today. She has eaten comparatively nothing for days and days. She is very weak only as the Spirit comes on her, then she shines, shouts, and gives the message and blessing. Don't know what the results will be, but it has worked wonders already. The Simpsons are affected as well as many, many others. She says she may not rise any more, and yet she may be spared, but she is entirely subject and submissive to His will.

At this writing she appears like she will recover, yet we have no assurance, but are saying His will be done.

June 6, 1911. My companion is still with us and has so much improved that she has her dress on and sits in a rocking chair. Her strength and appetite are gradually coming back, and we are very much encouraged about her complete recovery.

(Editorial Note) It can be recorded here that Mrs. A. J. Tomlinson regained her strength and good health with no further attacks. As if there were to be striking comparison in this matter, of whether to trust the earthly physicians or to trust wholly in the Lord, a neighbor lady on the next block had been taken with what seemed to be indential symptoms and sufferings, and was classified by physicians as gall stones. They were of about the same age, forty-two, both rather stout, weighing about one hundred and eighty.

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This lady secured the best possible care by many physicians, who did their very best, and according to the very latest of understandings of medicine and surgery. She, too, wasted away, and her death came only a few days before this amazing deliverance which had come to Mrs. A. J. Tomlinson. Mrs. Tomlinson lived on in active labors to full years. She died in her sleep or in a coma, Mar. 22nd, 1948, living on for thirty-seven years and never a recurrence of this dread sickness, neither she nor A. J. Tomlinson ever resorting to either medicine or a physician.

Chapter XVII

Thousands Of Ministers Go Forth

The Movement Spreads Over the Earth

By this time the great doctrine of the baptism of the Holy Ghost, as on the day of Pentecost, and identical with the beginnings which A. J. Tomlinson had found back at Camp Creek, North Carolina, when he arrived there in 1896, was spreading. Already there were coming to the fore key leaders in all parts of the world, though in such beginning days their places of worship were very humble.

Sister Mattie Crawford was already well established in Portland, Oregon, with a work that would become known all over the world as "The Apostolic Faith." Robert and Mrs. Brown, of the Glad Tidings church in New York, had only a mission in a store in a tenement district near 9th Avenue on 42nd St., when Henegar Trim came in 1908 from Cleveland, Tenn., at a time A. J. Tomlinson couldn't come at their request. The Azusa St. Mission, where had fallen so great work in 1906 in Los Angeles, was in reality in a livery stable.

The great Baptist leader of Scandinavian countries, Rev. Williams, visiting New York, received the Holy Ghost in the mission conducted by Sr. Maud Haycraft, on 38th St., near Broadway, returned to bring forth a vast work in Europe.

In 1911 the movement throughout the world was as one, there being a united doctrine, and all following the doctrine first brought forth in the Camp Creek, North Carolina, church, and holding to the doctrine approved and set forth in the Annual Assembly from year to year at Cleveland, Tenn.

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This was a powerful message. So wonderful was it that tens of thousands of farmers, mill workers, laborers, mechanics, men, women and children, though having no formal preparation for the ministry received such power in the baptism with the Holy Ghost that they just went forth preaching everywhere, healing the sick, casting out devils, and gathering enormous crowds, in city and in country places. Never in the history of the world was there such a spontaneous breaking forth of ministry and revivals on so vast a scale. No missionaries received support to go to the foreign fields, they started and were gone, by faith. Lillian Trasher left Cleveland, Tenn., in 1910 with only \$5.00, landed safely in Egypt, and heads the great Assouit Orphanage, with a thousand Arab children, and sixty young widows, still by faith, in 1948. Anglin went to China. Like laborers went to every field in the world.

Something else happened which gave the work the supreme advantage over those of the Reformation, and of the Wesleyan Revivals. The invention of the automobile. Probably the Ford car did more for hastening the spread of this work at this period than any other earthly assistance. To this could be added the fact that compulsory education got under way, so that the printed word could have fuller influence. To this would be added in the climax years, 1923-1943, the radio and the airplane, as we shall see.

In recording in so much detail the ministry of A. J. Tomlinson, as set forth in his dairy for this period, 1911 to 1923, we are confident there is one thing he would have the reader remember. That he was only one of tens of thousands who were going forth. He signed the ministry of thousands whose faces he never saw, and who went to every nation in the world, for the church of God was the only

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organized headquarters of the movement in all the world.

Yet while he was in this way sending forth others he was himself going everywhere he could and holding revivals himself. As you read the diary which he, in great providence, kept of his labors be assured there were others bringing forth gloriously and side-by-side in faith and doctrine all over the world. During ensuing years Homer himself traveled in most parts of the United States, and in Latin America and Europe in an active business life, and reported that wherever he went he would look up the people who had the baptism, speaking with other tongues, and he found them in blessed unity of doctrine, and all in great love and thanksgiving for his father. Even many who had taken exceptions to the teaching of the organization of the church were now seeing the need of government in the church.

We resume the diary with the date of June 6, 1911, and being written at Cleveland, Tenn.:

June 6, 1911. I went to Chattanooga early Sunday morning to hold the dedication service of their tabernacle. Before time for the service I was waiting at Bro. Thompson's home, and while there his daughter and a friend, both about 20 years of age, took poison and tried to end their lives. We found it out, and with some difficulty we at last made them see they would go to hell if they died in that way. We finally succeeded in getting them to want to get over it, and kept them moving until a physician came and relieved them of the effect of the poison. They both promised to live better in the future.

I delivered the discourse at about eleven o'clock, and at exactly 12. M. the tabernacle was given over to God formally, while the congregation was standing. The power fell, and the demonstrations showed that God had really taken charge, for the place was

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filled with His glory. 5 were baptized in the river in the afternoon, and at night we had the sacrament and feet washing. Came home early Monday morning. Preached 4 sermons. I am very closely engaged in the interests of the paper. All my time is taken.

June 19. Put up tent the 8th, and I commenced to take charge of the services. I preached 4 sermons and had to give it up on account of a "rising" (boil) on my back, which has given me much pain for a week, but I have worked every day in the office.

June 26. Preached 2 sermons yesterday at church house. In the afternoon the Lord manifested His presence as I preached. The people were instructed and edified. At night the power fell in a wonderful way. People were thrown down and jerked about and lying under the power. A man's wife fell under the power and he got mad and tried to take her out of the altar, but she lay like lead on the floor and he could not lift her, and she got saved. Others were converted. Well, it was almost like Pentecost. Glory. Homer led the meeting at the tabernacle and they had a shower down there.

July 2. Midnight. We have been having meeting every night the past week at the tent, and prayer meetings twice a day at F. J. Lee's. The meetings have been gathering in power and love. This afternoon the Lord wonderfully blessed as I preached, and then we went to the pool and I baptized 7 or 8. Tonight the power rained down in torrents and swept some into Pentecost, others into other experiences, and quite a number were refreshed. Halcy played the organ under the power, and well, it was Pentecost again. Preached 7 sermons. Wife is still improving.

July 4. Thank God. Another day for Jesus. Quite a number met at F. J. Lee's at 9 this morning, had a fine service until 10:20. Then we went to the

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tent and the services were grand and glorious, as we worshipped and praised and testified until an opportune time, when I called an altar service, and it was filled with seekers. Some were saved and the power fell on others. Dismissed for dinner at 12.

At a little after one we commenced again, and I preached and talked and finally got the folks stirred up, and laid my Bible on the altar open and called for an offering. They commenced to come and kept on until \$10 was freely given to pay for the rent of the tent, and nearly \$4.00 for oil.

Then I preached some more, and when I got to it rightly I poured out the wine as in Luke's Gospel and started four glasses. This over we commenced washing feet as in John 13, and about 150 or 200 took part amid shouts and songs. This over, and we broke the bread and took the wine again, then we sang a hymn and went to go out of the tent, but it was raining, so we formed small groups all about the tent and prayed. Then closed. The night meeting was good. Have preached about 4 sermons.

July 17. A number of things have taken place since my last writing. Have preached about 6 sermons. Monday evening, July 10, a young woman (Lillie May Fletcher) who had come into the orphans home uninvited, and who had been occasionally having fits, took a spell, and has had two or 300 convulsions probably during the week, and causing considerable excitement and trouble. She came into the home from Chattanooga June 4. We are very much perplexed about the matter.

Last night about 1 or 2 o'clock a house which had been vacated only two days burned. It was only about one hundred feet from our house. This caused some excitement in our part of town.

I am engaged to go to Virginia tomorrow, and the perplexities are causing me to feel that I may not

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get to go. Responsibilities are upon me that I ought not to have to bear, but God will give grace and direct.

Aug. 1, 1911. I just came home from Virginia, where I have been for 12 days. I organized 3 churches, ordained one bishop, preached at 7 different places, 4 received the baptism, and I preached 16 sermons.

Aug. 26. I returned four days ago from Mississippi, where I held meeting 16 days. 4 baptized with the Holy Ghost. A number converted and sanctified. The power fell so at times that men fell off their seats down on the floor. The whole house full was melted under the mighty power of God. The last day was wonderful. While I was preaching the glory and power fell, so some fell flat on the floor, some rejoiced, and glory filled the place. I felt like going up, and did leap over the table without touching it.

Baptized four in water. Preached 31 sermons. I was to have gone to Boaz, Ala., two days ago, but work here pressed me so I could not get off, and then I was to have gone today, and still could not get off, so I got Bro. McLain to go for me. Preached at church tonight.

Aug. 30. Preached at church and tabernacle Sunday and at night. Two sermons. I received a long letter yesterday from W. S. McMannen, of Fla., strongly criticising my article in Aug. 15th issue of the paper. Others are commending it.

Sept. 12. Arrived home today from Boaz, Ala., and Alabama City, Ala., where I have been for ten days. Preached 19 sermons. Did not have the success in soul saving and people going through to Pentecost as usual, but God was with me mightily in giving out the messages, and many were convinced. Boaz was a new field, a city of educated

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and refined people, but God made me able to meet them and not a few were blessed.

Sept. 15, 1911. Preached funeral of Kins Newberry's baby.

Sept. 17. Preached at church at night to a full house.

Oct. 9. 11:10 P.M. Just arrived home from Kentucky, where I was for three days in an assembly of the churches. Preached 2 sermons, besides other talks, and interpretations of messages in tongues. Had a good time and pleasant fellowship with the precious people in their assembly. See further particulars of the meeting in the Evangel, of Oct. 15, 1911. Gave some messages and interpretations, and while under the power the people saw the fire as it were above my head and about me. The people were so wonderfully blessed, that they asked the Lord to enlarge them and make them able to endure the blessings God was favoring them with. I stopped over one night with Bro. Mitchell, at Jellico, on my way there. Family well and happy when I got home. (Editorial Note: This group in Assembly in Kentucky later became a separate group and called themselves the Mountain Assembly Church of God).

Nov. 26. My work for a month has been without any special incident. Have been giving my time to publishing the paper and writing a book. Mary and Milton came home on the 18th of this month from several weeks visit in Indiana. While they were gone I ditched and put drain, or sewer tiling, in the yard to carry off the waste water, and levelled and terraced the yard, and built a sidewalk, except I have not gravelled it yet. I preached at church tonight.

I had a very peculiar experience this afternoon in my room. The spirit of "Go" came on me so

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heavy that it seemed I was almost beside myself. I walked and crawled and cried and prayed, and writhed and twisted and groaned. I felt almost like the whole world was upon me. The band came before me with renewed force. Even now while I write at ten o'clock at night there is a peculiar feeling in my heart. It seems like I can hardly stand to wait much longer to start. My whole being is in a flame of love for this lost world. Oh God, help me! Oh God, help me! Oh God, help me! Help me!

Dec. 14. I have been busily engaged since last writing. Working on paper, with all that publishing a paper means, teaching a Bible class at night. I am also writing a book for publication, besides preparing for the Assembly. I went out into the country over last Sunday, where I preached 3 sermons, and lectured the Sunday School. I am working from 6 A.M. to 11 & 12 at night, and sometimes till one.

Dec. 6. The work continues except the school is discontinued. I preached the Christmas sermon at the church yesterday. Wife and I ate dinner at Brother Bryant's in commemoration of his 49th birthday. We have had rain, rain for weeks, with occasionally a day without. Warm and rain now.

Chapter XVIII

Ministry In Western States

A. J. Tomlinson in Twenty-Six States

(Editorial Note: The 7th Annual General Assembly of the church of God was held at Cleveland, Tenn., Jan. 9-14. The full account of this Assembly was published in the minutes, a pamphlet of sixty-four pages, and including the Annual Address of A. J. Tomlinson as General Overseer, as in previous Assemblies. These minutes were included, in part, and all of the Annual Addresses, in a Book of Minutes for the first eighteen Assemblies. Also reports were written for the paper both by A. J. Tomlinson and others. Thus, the next reference in the diary does not give much detail of the General Assembly, though it was very important.

The first entry which A. J. Tomlinson made in his diary for 1912 was dated Jan. 18.

Jan. 18, 1912 (Cleveland, Tenn.) Things went with the common routine, with busy preparations for the Assembly until the time came, and the people came and the work of the Assembly commenced. It was a great meeting. Many good speeches made and much power of God demonstrated. During my annual address the Spirit came upon the audience so strong that I was obliged to discontinue for a spell while the people fell upon their faces and wept.

At another time while I was speaking on the government of the church the power fell so strong that the people were held until after dark, and I lay on the floor under the power of the Spirit for five hours.

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I have taken a severe cold, but I am asking God for deliverance as I am too busy to be sick. The Assembly selected me for General Overseer for another year by acclamation, also retained me as editor although I asked to be released from both positions that I might be free to pursue other work for the Master.

Jan. 26. I have spent considerable time preparing the minutes of the Assembly for the printer. Then since that was done I have been working day and night on the manuscript of my book getting it ready for the printer.

Feb. 20, 1912. On the night of the 15th of February I started for Raton, New Mexico, and after travelling for about 61 hours I arrived at Raton in the forenoon of the 18th to engage in a convention to commence on that date. Bro. Barden met me at the station, and conducted me to the place of meeting, where the convention was already in progress. The pastor, R. M. Singleton, met me and conducted me to the platform and in a few minutes he introduced me to the audience. I delivered three discourses that same day, and three yesterday, and after the night service I walked a mile through a blinding snowstorm to my room alone. The snowstorm is still raging today, and they phoned me not to venture out as none could get to the convention today.

I am entertained in the home of Mr. Fulture, who is from Indiana, my native state. A fine, comfortable place. I am shut in today on account of a western blizzard. (Preached 6 sermons.)

In recounting the past I find I have been in the following (26) states, besides the Bahama Islands: Maine, New Hampshire, Mass., Conn., R. I., New York, New Jersey, Delaware, Maryland, Pennsylvania, Virginia, North Carolina, Fla., Georgia, Alabama, Miss., Tenn., Kentucky, Ohio, Indiana, Il-

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linois, Arkansas, Okla., Texas, Colorado, New Mexico. I will probably reach a number of other states before reaching home.

Feb. 27. The convention closed last night at 11 o'clock. Yesterday afternoon at the business meeting there were seven additions to the church. Afterward two were ordained Bishops and three consecrated as evangelists. The Lord manifested approval of the work. Church here is very much strengthened and blessed. During almost all the convention we have had four Mexicans, three men who could only speak Spanish, and one woman who could interpret. We are to continue this meeting in another part of the city. 1 received the Holy Ghost, 1 sanctified, four converted. Beautiful day.

Mar. 4. Preached 7 more sermons, 3 yesterday. I am still in Raton. Will leave probably in a day or two. Have had some precious services. Snow and bad weather has hindered some, but I feel that some good has been accomplished. Just received word from home that they are all well. Praise God.

Mar. 7. 3 more sermons. I expect to leave Raton this evening for Trinidad, Col. Bro. Singleton expects to go with me. We expected to go this morning at 5 o'clock, but he was not able, so we go tonight.

Mar. 9. Preached 3 sermons, at Trinidad, and came to Pueblo, Colo., today. Have done nothing here yet, except prayed and read my Bible.

Mar. 14. Came from Pueblo to this place, Colorado Springs. Some work at Pueblo, preached 5 sermons, 4 converted, 2 sanctified, and 3 baptized with the Holy Ghost, and quite a number healed.

Mar. 18. Preached 4 more sermons. Monday morning. Still at Colorado Springs. Been visiting homes and preaching. On the 15th we visited the Garden of the Gods. It is wonderful to see what God has wrought. The view of Pike's Peak through the Garden Gate was wonderful. Beautiful weather now.

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I met Charles Stalker at Friends Church Friday. He sent a request for me to meet him again at the Peoples Mission this afternoon. I'll try to. (Ed. Note: Charles Stalker and he were saved together at the Quaker Church, Chester Community, Westfield, Ind. Both went to God's Bible School in Cincinnati, Ohio.)

Mar. 22, 1912. Friday morning. Still at Colorado Springs, Col. We leased a nice church building for a year, and held the first service Wednesday night, Mar. 20th, and organized the church. We are to commence a revival tonight. I met Bro. Charles Stalker, and had a blessed visit with him for a little time. God bless him, how I love him. Preached 3 more sermons. Been having more snow and cold weather.

Mar. 27. Wednesday morning. Preached 5 sermons. Have been visiting and praying for the people during the day and preaching at night. Bro. Singleton left me last night and went home. I will expect to stay a week or two yet. A card from home states all is well there.

Apr. 1, 1912. Monday morning. Preached 6 sermons. Yesterday was a great day at the church. Saturday night the power fell and one, and I guess, two, got the baptism. During the service a man fell as if he had been shot. The Lord gave me a great liberty in preaching yesterday, and the altar was full of seekers at afternoon and night services. Some under the power, but none got through. The people are begging me to move my family here and take charge of the work, and stay with them. I have so won their confidence that they all love me, it seems. Still cold, and snow on the ground.

Apr. 8. Monday morning, after a good day yesterday. Preached 10 sermons. The work is progressing slowly, but seems to be continually increasing. Baptized 2 in the lake Friday. Took the Lord's supper and had feet washing last night. All seemed to enjoy it very well. Still see snow on the mountain.

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Pike's Peak is seen plainly from Mr. Magdon's home, where I stay.

Apr. 12. Friday morning. I leave Colorado Springs this morning for Denver. 3 more sermons.

Apr. 15. Monday afternoon, at Denver Colorado. Meeting the same night we arrived. Bro. Singleton came with me to pray for the healing of a woman. He went back to Colorado Springs, Sat. I preached 3 sermons yesterday. How God did honor His Word. Altar filled at every service. I feel like I have made lots of friends. I have consented to stay here with the folks this week. Meetings to be held every night.

Last Saturday, I believe, the windiest day I ever saw. The dust was driven until the sun was hidden. I remain here to get the church established. Don't know how I will succeed. Earl B. Crayton and his wife seem to be jewels for the Lord. They have charge of the work here.

Apr. 22, 1912. Monday morning at Denver, Colo. Preached 10 more sermons. During the week at times the power fell so that some were prostrated. The preaching was in demonstration and power. Sometimes the congregations were bathed in tears, other times rejoicing and shouting over the truth. They were all crossed up when I came, but much has been accomplished in bringing them together. Yesterday was a great day. I was nearly exhausted when I got in last night at about midnight. They have given me about \$15, besides a lot of subscriptions and some for books. I go tonight, or start, for Omaha, Nebr., D. V.

Apr. 24. I arrived at Omaha, Nebr., yesterday at 3:45 P.M., after a ride of 18 hours from Denver. I came to Bro. Hewitt's home, at 3641 Haskill St., where Mrs. Jessie Hewitt received me with a glad welcome. I was so exhausted with toil in the meetings at Denver, and traveling, I did not get out early this morning, but I am now feeling rested and re-

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freshed and good in my soul and body. Expect to go over to Council Bluffs, Iowa, for meeting tonight. Don't know about the outlook for work here yet.

May 3, 1912. I arrived home yesterday. Preached at Council Bluffs, Iowa, at night, Apr. 24. Left Omaha the night of Apr. 25, and came via Kansas City, Mo., to Bro. Ollie's (Oliver Taylor, brother-in-law) at Rantoul, Kans. Preached 2 sermons there and on Apr. 29 came on to Baxter, Kans., to visit Mama Kain (Mrs. A. J. Tomlinson's mother) and some of Mary's brothers and sisters.

On the night of Apr. 30 I started for home and missed the trains and laid over, and hindered by the high water, I did not get home till May 2. Found my folks all well and happy, and I was happy to get home, too. It was written me after I left Denver that Mr. Crayton accused me of being false, but I won the hearts of the people and he injured himself more than he did me. I suppose it came from jealousy. May the Lord deal tenderly with him.

May 13, 1912. On Sunday, May 5, I went with Bro. McLain out in the country about 9 miles, and preached 3 sermons, organized the church and had a powerful time because of the presence of the Lord. Yesterday I went with Bro. McLain to another place in the country, about 9 miles, and preached one sermon and organized a church. Preached in church at Cleveland at night. Preached a funeral this afternoon.

May 20. Preached yesterday and last night at the church. I am constantly busy with the paper and in meetings. Preached 5 sermons.

May 23. Preached to the young people at the church. I expect to start for Durant, Fla., Sat., May 25, 1912, to conduct camp meeting. I leave home under somewhat embarrassing circumstances on account of shortage of means, but I am hopeful and

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happy. Folks well. Homer delivers his graduation oration Friday night.

Another Florida Revival Tour

June 3, 1912 (Durant Fla.). I am now at Pleasant Grove Camp Ground. I arrived here twelve hours later than I expected on account of lack of good connection of trains. The meeting was on its way nicely. I preached at the first service and on, occasionally. Spent much time in answering questions and mingling with the people. I delivered one discourse of about two and a half hours on the church and its workings. How the power fell, and how the people were strengthened and blessed! I anointed and prayed for the sick until I was almost exhausted. I preached about 10 sermons.

The meetings at times were wonderful in power and demonstrations. Bro. Lemons rather conducted the meetings, and did the baptizing. 28, I believe, were baptized, about 25 received the Holy Ghost, a number sanctified and converted and reclaimed. Quite a lot healed, and 34 joined the church. The church of God was illuminated and people saw it as they never had before.

I was not able to preach any yesterday because of being so exhausted the night before with praying with a large number of sick folks, and preaching under such extreme power of the Holy Ghost. This is Monday, the meeting practically closed last night, but there are to be some meetings today and tonight. I expect to go to Parish tomorrow.

June 10, 1912. I am at Parish (Fla.). Have been here about a week, and it has rained so much that we have done no good. I have only preached 4 sermons and these under quite a strain because of the incessant rain beating on the roof of the tabernacle. I regard the meeting as a failure, but the folks have already asked me to make a date and come back

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again in the Fall. I suppose I'll have to come, though I have not fully decided. Roy (Miller) and Bro Haynes are with me here. The Camp Meeting at Durant gave me \$79.25.

June 12. 2 more sermons. Leave Parish this morning for Plant City, Fla. Sun shining bright, but ground full of water.

June 14. This is Friday morning. Got tent up yesterday. Had the first meeting last night. Preached the introductory sermon. Good beginning.

June 17. Monday morning. (Preached 6 more times). Tent nearly full last night, for the first time. People seemed interested and some came to the altar. Great meeting among the saints at the 11 o'clock service. Did not close till 2.

June 20. Preached 6 more sermons. Thursday morning. The meeting here is to continue right on under E. E. Simmons and others. I go to Wauchula, Fla., today, D. V.

June 24. Preached 8 sermons. This is Monday morning. Am at Wauchula. Great crowds are attending the meetings. Sick are healed right in the presence of the congregations.

July 2, 1912. Preached 12 sermons. Rained so the meeting was hindered very much, but I think 4 were baptized with the Holy Ghost. Very large crowds on Sunday nights.

Had a severe struggle with principalities and wicked spirits yesterday morning, praying for Nora Whidden, Bro. Marion's wife. I fell desperate on the floor twice, with darkness and semi-consciousness on account of demon powers. I was very weak all day yesterday and last night, but the Lord gave me special strength last night to preach to a large crowd. I go to Arcadia today.

July 8. Monday morning. I am still at Arcadia. Held services twice a day since coming here, and

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three times yesterday. Thirteen sermons. Wonderful outpouring yesterday.

July 13. Sat. noon, at Valdosta, Ga. Been here about an hour. Preached 4 more times at Arcadia. The service Monday afternoon was another wonder. Left the church in fine order. Left there July 10, stayed in Palatka, Fla., same night. Came to Melrose, Ga., July 11, drove out about five miles where the folks had gathered for a meeting. Went right into meeting. Another at night and yesterday all day, and again last night. Wonderful time yesterday. The power surged the people to and fro, and the manifestations of the Spirit were marvelous. 4 received the Holy Ghost, and some converted. 4 sermons. Left Melrose this morning and came to Valdosta.

Bro. and Sr. Haynes came with me. Roy Miller and Lulu Williams were married Sunday evening at the meeting at Arcadia, July 7. I performed the ceremony. They will be on here in a few days, D.V. I met Bro. Lemons here, to my delight. I am exceedingly tired and worn, but my soul is at rest.

July 20. Sat. morning. Been here at Valdosta a week. Preached 8 sermons, two or three baptized with the Holy Ghost. I baptized 9 in water. 9 joined the church. Bro. and Sr. Haynes left last night for Atlanta, Roy and Lulu will remain here until Monday. I go to Benhaden, Fla., for a few days.

The Lord gave us some very refreshing showers. The saints all built up and blessed, and the church very much strengthened. Bro. Lemons went back to Florida, his field of labor.

(Editorial Note) A. J. Tomlinson cherished the call of the Lord. Many evidences of the supernatural power of God about him, in all the years, bore further confirmation to him that the Lord had called him to a special task. Here at Benhaden, Fla., comes an experience that was in prophetic daring for his

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part in the gathering together of all the people of God, through his leadership, unto the coming of the Lord. This experience was in awful solemnity to him, and there are great movements already afoot, and reaching to the uttermost parts of the earth, that this vision comes true before our eyes, as we shall see further on in this diary.

We continue in the diary, at Benhaden, Fla.:

July 24, 1912. I am out in the country from Benhaden, Fla., about 3 miles from the railroad. On account of the engine breaking down I did not reach this place until 2 o'clock Sunday morning. I did not feel able for service Sunday morning, but when I reached the place of worship there was a large crowd there. The Lord took hold almost at once. I preached 4 times on Sunday. Had the communion and feet washing, and it was a very impressive service. The bread was broken amid a shower of tears, and it was taken by all with much crying and tears. The power was on the services till nearly midnight.

That night I dreamed I found myself riding on the back seat of an automobile, and I finally discovered there was no one in the front seat guiding it, and it was gradually getting out of the road and was running very rapidly. I climbed around and got over into the front seat and got the wheel, and my foot on the clutch, just in time to prevent a wreck, and turn it around a wagon and mule team. I run it on for some distance and finally stopped it, and got out and went into a house. Then I looked out and saw the machine running backwards, and I ran out and put on the emergency brake just in time again to prevent another wreck.

The dream impressed me very much. On Monday morning the people came to the meeting shouting, talking and singing in tongues, and great power was on the meeting. I fell under the power, and I

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seemed to get a part of the interpretation of the dream.

The automobile represented the Holiness Baptist Church as a whole. I, finding myself in the back seat, is the meeting I am in here now with brother Cross, who is pastor of two or three of their churches. These churches are considered the back churches, but I am with them riding along. The climbing over and getting control of the machine was the whole body of churches coming into the church of God and giving me the control or oversight of all. The machine running backwards after I left it represented them drawing back and revolting again, but I got possession again just in time to prevent their fall and wreckage.

I await results and say nothing about this to any one, but I am going to wait and see the results and developments.

Every service here has been freighted with God's power. One received the Holy Ghost. A number in altar. I left three or four men stretched on the floor last night at 11 o'clock. I leave here, D. V., tomorrow morning about 4 o'clock for Woodstock, Ga.

July 27, 1912. I am now at Woodstock, Ga. Arrived here yesterday morning. Stayed at Atlanta the night before. I preached here at 11 o'clock yesterday and last night. The last night of the meeting at Benhaden, Fla., was wonderful. I slept only two hours that night. The Lord awakened me at exactly 3:30, as I asked Him to do. The meetings here yesterday and last night were wonderful. Some got baptized with the Holy Ghost in the meeting at Benhaden, and every service here. 8 more sermons. This is Saturday morning. I leave here Monday morning.

July 29. Monday morning. Yesterday was wonderful. Set the church in order with 45 members. 31 were baptized in water. Ordained one bishop and five evangelists. I preached five ser-

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mons yesterday. Had the Lord's supper and feet washing. The discourse on the church was wonderful, revealing truth and light interspersed with messages and interpretations, shouts, weeping, prayers, praises, etc. 6 more sermons. I start home in a few minutes.

The Rising Tide in Alabama

Aug. 7, 1912. I am now at Ethelville, Ala. I was at home two days and came on here Aug. 1. The meetings have progressed nicely under an arbor. One baptized with the Holy Ghost. This is Wednesday. Bro. and Sr. Haynes are with me. Roy and Lulu came yesterday. It is raining this morning. 10 sermons.

Aug. 9. An incident happened yesterday that is worthy of note. I had been preaching very close during the meetings, and yesterday was giving the normal condition of a Christian. At the close of the discourse we had a few prayers and started to sing, when three messages were given in tongues successively, with the interpretations. These messages melted us all down.

I was still down on my knees, bathed in tears, when I felt some one pull my arm and shoulder. I opened my eyes and it was brother (Z. D.) Simpson, the minister who invited me here. I yielded to his wishes, expressed by pulling me up, and arose to my feet, then he began to pull me toward the front of the platform. I did not know what he meant, but I yielded to him. I wondered if he was taking me out there to publicly denounce me.

When he got me to the stand he embraced me, and broke down in tears and sobs. I still did not know what he meant, but he finally sobbed out that he was a member of a lodge, but now he was saying goodbye to it, for he was going to belong wholly to Jesus.

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Another brother grasped my hand and confessed likewise, and this with other confessions created quite a sensation. Another service followed, which found sinners, lukewarm Christians, those who wanted deliverance from tobacco and various things, and some who had been the worst enemies to our work, all broken up and crowded in the altar. One received the Holy Ghost, while much was accomplished other ways. The meeting lasted fully four hours.

This is Friday morning. Have preached 4 sermons. Another serious incident took place the next day after our arrival here. I was sitting right where I am now in my room talking with brother Haynes. I heard shots fired in quick succession. I turned my head and looked out of the window, the railroad station in plain view only about 100 feet away. I saw a negro woman running this way and a man after her, shooting at her. Before I could scarcely realize what was the matter he had run up behind her and put the pistol nearly against her back, and she fell. He then jumped on her head and stomped and cursed her. By this time they were only about 50 feet from me. The man was arrested by the sheriff, and it was discovered that two were shot. It is thought they will both die, but are still alive yet. Horrible, and I did not want to see it, but it was done before I fully realized what was going on so I could not turn my head.

Aug. 12. Monday morning. Preached 6 more sermons. The meeting closed last night. Today is to be spent in preparing to go on to Mississippi tomorrow. At the meeting Saturday I formally received about 200 members into the church of God by receiving Z. D. Simpson, who is pastor of five churches. The Lord manifested Himself blessedly as we kneeled and extended our hands over the Bible, which was lying between us. The union was

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sealed, and witnessed to, and ratified by the Holy Ghost. Almost every one was bathed in tears, and several talking in tongues. Ordained brother Simpson yesterday as bishop. 12 new members added to the church here. I go on to Miss. tomorrow, D. V.

Aug. 20. We arrived in Oakland, Miss., Tuesday evening about six o'clock. We stayed at a hotel over night. They came after us Wednesday, and we came to Bro. Morgan's that day. The meeting was to have commenced Thursday night, but it rained so we had no meeting until Friday night, Aug. 16. Sat. night we had the meeting in the new tabernacle. We worked at it with our own hands all day Saturday, that it might be ready for Sat. night. Preached 5 sermons. Great crowds are coming to the meetings. 4 received the Holy Ghost yesterday and two today. This is Tuesday afternoon. Needed no preaching yesterday nor today. Power falls in a wonderful way in waves and waves.

Aug. 21. Wed. P.M. 7 more received the Holy Ghost. Preached last night. About 30 seekers at altar. Altar full again today. People are coming for 25 miles, crowds and crowds.

Aug. 22, 1912. Midnight, just home from service. Still crowds and crowds. Increasing every day. Wonderful meetings. 2 more baptized today. Many affected and moved. I preached and cried today, and everybody melted. Before I finished my discourse a big man came walking into the altar saying he had been compromising long enough, and that he wanted the Holy Ghost. He pitched into the altar, and other folks followed until the altar was full. 4 more sermons.

Aug. 24. Sat., midnight, after service. 3 more baptized with the Holy Ghost. 6 more sermons. Great meeting last night, but the meeting tonight was more quiet. Altar crowded day and night, and

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lots of others would come, it looks like, if there were room.

Aug. 25. Sun. night, after service. Great crowds all day. Did but little today, but preach. The Lord wonderfully gave a door of utterance, and the truth went out sharp and powerful. I preached 2 sermons. Multitudes at meeting tonight.

Aug. 28. Wed. morning. 5 more sermons. I preached about three hours yesterday, and was on my feet for four hours. Organized the church. The Lord made me able for every emergency. Oh! but my body was tired and lower limbs stiff. I am all right this morning. Altar filled with seekers again last night.

Aug. 29. Thursday morning. Preached 4 sermons yesterday. Had Lord's supper and feet washing, 11 o'clock till 3. Several more came into the church yesterday and last night. One more received the Holy Ghost. Nice service last night. To baptize with water today.

Aug. 30. Baptized six in water. Preached one more sermon. Drove (wagon) through the country 20 miles or more South, and am here near Cascilla, Miss., this afternoon. Arrived here last night about 11 o'clock. Meeting to commence at Franklin tabernacle tonight. One more received the Holy Ghost at the other place.

Sept. 2, 1912. Monday night, after meeting. 6 more sermons. The meeting is progressing slowly, good sized congregation, but it has been hard to get their attention till tonight I find they are getting interested. Several in altar. One baptized with the Holy Ghost.

Sept. 5. Thursday night, after meeting. 6 more sermons. About 8 baptized with the Holy Ghost. Have had some wonderful meetings. They want to engage me for a year ahead to hold them another meeting. I start for home in the morning. Roy

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and Lulu and Bro. and Sr. Haynes stay and run the meetings on.

Sept. 17, 1912. Tuesday night after meeting. I arrived home from Miss., in time for breakfast Saturday morning, Sept. 7. Found all O.K., except plenty of work. They were in a tent meeting at home, and they would have me preach Sun. afternoon. I left home Thursday morning, Sept. 12, and came to Dora, Ala., where I am now in meetings, (11 sermons) with Bro. (V. W.) Kennedy. Quite a number are receiving the Holy Ghost.

Sept. 23. Monday night, after meeting. Preached 8 more sermons. Closed the meeting near Dora last night and came to Empire, Ala., today, where I am tonight. On the 21st of Sept. 1912, in a conference under Bro. Kennedy's tent, they appointed M. S. Haynes, M. S. Lemons and myself trustees to hold church property to be deeded to the church by Dr. Abbott, near Arkadelphia, Ala. Am to go there tomorrow to receive it and take charge of it.

Have had some wonderful meetings. Lots of people have been falling prostrate and lying under the power for a time. Jerking, dancing, playing organ under power. 3 at one time played and did not make a discord. Singing in tongues, as well as shouting, talking in tongues, etc. Tonight I preached in tent, with M. S. Haynes. Large crowd.

Sept. 26. 9:30 A.M., on the car (railroad) ready to start from Empire, Ala., for home. Tuesday morning M. S. Haynes, E. Haynes and myself drove in a wagon through the country about 12 or 15 miles, where we were presented with a deed for a plot of ground (3 acres) with a two-story tabernacle already built on it new for a camp ground for the church of God. Held meeting at Dr. Abbott's at night in his gin house (cotton gin). Came back to Kimberly yesterday and in meeting again last night with Bro. Haynes. Preached 2 more sermons.

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Oct. 9, 1912. Wednesday morning, at Solway. (P. O. Byington) Tenn. I came home the night of Sept. 26th, and was at home a few days. Oct. 3 I went to Knoxville, Tenn. Preached there at night. The next day I went on to Jellico, Tenn., preached there at night. Was in the Mountain Assembly, which convened a mile out from Jellico. Bro. and Sr. Haynes came with me, and Bro. McLain joined me at Knoxville. I preached at the Assembly Sat. night and Sunday, and Sunday night at Newcomb, Tenn.

On Monday I went to London, Ky., and preached there P.M., and at night. Came on here last evening for meeting. Bro. Sam C. Perry was here, and preached last night.

In the Sunday service at the Mountain Assembly Bro. Parks finished his discourse and called for me. I went up and preached for an hour and a half, or more, after he had preached an hour and five minutes. A great crowd, estimated at 1500. The seats were taken out of the house and placed out of doors in front of the house, and a thousand people stood up while we preached. We had to stand on a platform in the hot Sun, and most of the congregation was in the hot Sun the most of the time. They stayed right there, and God wonderfully helped to deliver the truth.

After the discourse I was called on to pray for and anoint quite a number for healing right out in the hot Sun. I was almost exhausted when I got through. Have not recovered yet, fully. 9 sermons since leaving home. I'll be here, D. V., today and tonight.

Enlarging Cleveland Church Building

Oct. 17, 1912. I came home from Byington Oct. 14. Preached 8 more sermons. Bro. F. J. Lee has gone to Fla., and left me in care of the church here

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now. I am busy, busy, busy. O God, give me wisdom.

Oct. 23. The meeting last Sunday was full without preaching. I advanced a project to build an addition to the church house. The response was good, and steps are already taken to carry out the project. Good meetings. 3 more sermons. Lot in altar Sunday night. Quite an interest. Good prayer meeting tonight. I am working in office.

Oct. 27. After meeting at night. Directed the meetings last night and today. House nearly full at every service. Went to tabernacle to Sunday School A.M. Raised \$81.00 to purchase lot by the side of the church lot. I wrote Mr. Loomis (Chattanooga) about giving it, and he wrote back he would sell it for 100 dollars, although he valued it at much more than that.

All of our people are taking great interest in enlarging the house and purchasing the lot. Good interest in the meetings and God is blessedly working. Conviction is seizing the people, and some who have grown a little cold are getting back to God. The power fell in waves in some of the service. Sun. night crowded. The building of the church house addition goes on. Homer reports good success under his ministry at Knoxville. Our old mission house at Culberson, N. C., was set on fire by enemies and burned down last Sunday night, Nov. 10, 1912.

Nov. 18. Monday morning. The Sunday School is building right up, 135 yesterday. Bro. F. J. Lee preached Sat. night and afternoon yesterday. I preached last night, while he went to the tabernacle. At the close of the discourse the Lord broke in upon us in a marvelous way. The altar was packed, several got special blessings. About 2 sanctified, one baptized with the Holy Ghost. A great cry of intercessory prayer went up from the saints. Screams,

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falling on the floor, talking in tongues, shouts of joy, well, it was wonderful.

Nov. 8. 145 at Sunday School last Sunday. I preached Sunday night. Had Thanksgiving service at the church today. Bro. Flavius Lee had the A.M. meeting. I had charge P.M., and preached 3 sermons, and administered the Lord's supper and feet washing. Had a wonderful time. We had the feet washing in the new part. Have not got it seated yet, but used it some today. The old part of the house was packed full and some in the new. Bro. and Sr. Haynes are here. The power fell marvelously. 25 to 40 under the power at one time, dancing, playing organ, talking in tongues, shouting, crying, screaming, falling, etc., etc. It was wonderful. Received 6 into the church. Want to finish the house tomorrow, all but the seats.

Dec. 19, 1912. I went to Virginia the 5th of December. Preached 12 sermons. Returned home Dec. 13. Had some glorious meetings. I preached at church last Sunday night and Wednesday night, and a funeral yesterday. 3 sermons. 2 more sermons. Mrs. (A. J.) Tomlinson took a baby girl to an orphanage at Cumberland Gap (Tenn.) the 16th. Came home yesterday. Worked at church all day today and in office tonight till nearly eleven. 190 in Sunday School last Sunday. To dedicate church next Sunday P.M., D.V.

Dec. 23, 1912. Dedicated the (enlarged) church house yesterday at 5 o'clock P.M. Commenced the service at 2:30. I preached the sermon. The Lord gave great blessing. As we formally gave the house over to God, the Lord manifested himself in a great measure. A more complete account is given in the chronicles of the church at Cleveland, Tenn. 227 in Sunday School yesterday. Great day all day for us. Glory. (Ed. Note: At this last entry for 1912

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is the notation that A. J. Tomlinson had preached 315 sermons in that year).

(Editorial Note) Reference is made to the chronicles of the church at Cleveland. This had been kept diligently from Oct. 10, 1906, to Dec. 30, 1911. Most of it had been kept in the handwriting of A. J. Tomlinson, until 1908. The most of it in the handwriting of Homer A. Tomlinson from 1908 to 1911. The 1911 entries were made by F. J. Lee. F. J. Lee, while continuing as pastor, did not keep up the record for 1912. On Dec. 23, A. J. Tomlinson made an entry of three pages summarizing the history of the church at Cleveland, being information he gave at the dedication of the new addition on this date. Following is from the concluding portion of this final entry, dated Dec. 23, 1912, and in his handwriting:

Dec. 23, 1912. The new building provides 2,940 sq. ft. of floor, seating capacity without crowding about 550. An amount of \$323.65 was raised toward the new addition, then we began to arrange for the dedication. We arranged the little children in rows standing on the platform. Then all of the ministers kneeling in front of them on the platform. All the good women were then arranged in rows kneeling and facing the platform, then all the men in a long row encircling the whole in a standing position. Then asked all the remainder of the congregation to stand.

The power was already falling, but in this position we offered the dedicatory prayer with hands uplifted toward heaven, and at 5 o'clock P.M., Dec. 22, 1912, we formally gave the house over to God. The power continued to fall as our pastor stood and continued the prayer. After this a good handshake, talking in tongues, dancing, falling under the power, songs, shouts and praises was the order.

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At the close all raised their hands and pronounced the benediction in concert. Thus was the addition to the original house dedicated. All glory and praise be to our God.

Chapter XIX

Florida And Georgia Revivals

A. J. Tomlinson, General Overseer For Life

(Editorial Note) A principal consideration in preparing the addition to the house was to accommodate the Annual General Assembly, and which had been held here yearly since 1908. With this building, or with any building ever built, even one that would accommodate as many as 10,000 people right in Cleveland later on, there was never a building which would accommodate the crowds that attended the General Assembly of the Church of God.

The care with which A. J. Tomlinson planned the participation of all in this dedication was a part of the good favor of wisdom and skill accorded him, and to which so much could be attributed in gathering the largest crowds in the history of the church since the days of the Apostles. Whether the crowd was small or very large he seemed to be able with consummate skill to arrange for participation of all in an intimate and conscious way.

The vast crowds A. J. Tomlinson was gathering were far different from the great audiences gathered by such notable evangelists as Moody and Finney, for they received the cooperation of the established churches everywhere, often uniting for mutual help. All these established churches were lined up in active and powerful opposition against A. J. Tomlinson. He had to start in a tent, a brush arbor, an open field. Often with only a single family inviting him to a given place. Such notices as appeared in the public press were in denunciation and ridicule and derision. His method of

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gathering the great companies was largely just pitching a tent, praying, preaching the Word.

The demonstrations and manifestations of the Spirit were signs and wonders that attracted multitudes to come for derision, then stay to pray. While A. J. Tomlinson gave fullest freedom for the Holy Ghost to manifest Himself, he did this for the ultimate goal that those so exercised would become obedient unto Christ, giving up all sins and uncleanness and pursuing lives of holiness and righteousness through Jesus Christ.

Those receiving such experiences became mighty in the gospel. So overwhelming were the experiences received that thousands would go from the revivals he held into neighboring communities, with new churches rising everywhere. Just as churches grew up all around Cleveland, so they grew up from all points where he had held meetings.

The January, 1913, General Assembly of the Church of God brought the church to the end of the 7th year since the first General Assembly, Jan. 26, 27, at Camp Creek, N. C. It was to mark a new day in A. J. Tomlinson's ministry. We resume the diary with the first entry in 1913:

Jan. 2, 1913. I have been working day and night preparing for the Assembly, working at the paper, correspondence, etc. Quite a number of people have arrived for the Assembly already. Bro. and Sr. Mitchell are both bad sick.

Jan. 18, 1913. Many things have transpired since I last wrote. The Assembly has come and gone. Sister Mitchell died and taken to Ohio and buried.

The Assembly (Jan. 7-12) was an immense affair and a great success. The Lord surely gave me great wisdom to direct the work so that everything went off smoothly and with love for God and

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one another. I attribute all the success to the wisdom and presence of God. He shall have all the glory.

I'll not attempt to describe the Assembly here. It is written in the records. To say the least, it was wonderful. The order was so perfect in every way that it seems God surely beheld the order with joy as He watched us in all our deliberations.

I am now laboring under considerable strain. I was almost overtaxed during Assembly and my body has given down, but I am compelled to work right on as long as I can hold up. I am preparing minutes for the printer, my paper work and the general work besides. O God, I have no time to get sick. The work must be done, please give me of Thy strength.

How A. J. Tomlinson Was Chosen For Life

I was selected again as General Overseer for this year. The selection was surely ordered by the Holy Ghost, and it was so marked that everybody felt it was the Holy Ghost. I feel like exclaiming, Oh Lord, dost Thou notice me? How unworthy of Thy notice? And Thou Thyself ordering my steps! It hardly seems possible that I could be recognized! and placed in such an exalted position by One so great as art Thou. My spirit melts within me as I meditate upon this subject, and yet I know it must be God ordering my life and work.

(Editorial Note) A. J. Tomlinson gives testimony in his writings and in his Annual Addresses recorded in the minutes of the church that he was sure that at this General Assembly the power to appoint or select their own overseer was taken away from the Assembly, and he was so sure of it he feared to take it up again, or propose any change.

The actual experience of how he was chosen for life by the Holy Ghost was on this wise:

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About 10:00 P.M., on the night of Jan. 11, 1913, A. J. Tomlinson brought out the thought heavy upon him that the Church of God had grown so great it needed a General Overseer appointed by the Lord Himself. He enjoined upon the Assembly the urgency of knowing the mind of the Lord in this matter and called all to prayer. He asked that four brothers would remain in the church house all night in prayer, and asked George C. Barron, now of Alabama City, Ala., W. F. Bryant, now of Cleveland, Tennessee, and Sam C. Perry, now of Miami, Fla., to take respective places at three corners of the church, and he would go to the fourth corner, and to pray all night, or until God gave the church an overseer by His appointment.

The three brethren went to their respective corners, taking their places for an all-night vigil in prayer, just as soon as the large congregation had gone. A. J. Tomlinson started to leave the platform for his corner, when he was suddenly struck down flat upon his back on the platform. He did not move until five o'clock next morning. The three brethren had continued in prayer all night. When A. J. Tomlinson arose, without speaking a word, the three brethren gathered around him, and each of them began to say the words in their own hearts, as they looked at him, "God has given us a General Overseer."

The Assembly gathered at 9:00 A.M. These brethren spoke soon after the session opened. The power of God fell upon A. J. Tomlinson, and the whole company present were bathed in tears and carried away, as it were, in the Spirit. Then someone spoke with other tongues, and W. F. Bryant gave the interpretation, stating that A. J. Tomlinson was General Overseer for life, and to this the Assembly consented with one voice and one heart. It was a new day for the church of God, and for A. J.

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Tomlinson, and preparation for the days which were soon to come.

As we prepare this diary for publication it becomes more and more apparent how the background of activity sets forth the special occasions. So while there would be a temptation to omit many entries in the diary, for the sake of brevity, yet such would tend to impair the strength of the great moments in this ministry. And surely no church leader in history had been more careful of records, dates, facts, and a very inspiration must have appointed this also that we who would benefit from the past might have full opportunity to do so. Thus we continue with the diary of activities in 1913.

Jan. 8. The church here (Cleveland, Tenn.) chose me for their pastor this year. Those who had a hand in it say it was surely the Holy Ghost that made the selection. I was not there. I preached Sat. night, Sun. and Sunday night. 3 sermons. I am very busy working in office day and night. I am writing at 11 at night.

Feb. 3, 1913. Time is fleeting by. Went last Wednesday with wife out in the country to see sisters Lawson and Stevison, who are sick, also called on old Bro. Felker. Conducted prayer meetings last Wednesday and ordained W. G. Anderson (Philadelphia, Pa.).

Yesterday was full. Taught Sunday School class. At 11 A.M. preached a funeral, at 2:30 married a couple at the church, then preached, and meeting last night. One profession. 5 more sermons. Have been busy working in office, getting the paper off, etc. Homer and Halcy were both home with us yesterday. It delights my heart to know they are still the sweet children and full of the Holy Ghost. Milton is going to school, started the first of the year, 1913. (Ed. Note: Halcy had

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married Horace D. Hughes, and lived in Chattanooga, Tenn.)

Feb. 10. Wednesday, Feb. 5th, preached funeral at church, meeting the same night. Meeting Saturday night. One sanctified and baptized with the Holy Ghost. Yesterday was full again. Sunday School, meeting at 2:30 P.M., ordination and service besides. Last night had another ordination service. 5 sermons.

I have so much work, pastoral, editorial, correspondence, proof-reading, directing the church work, advising and talking with workers as they call at my office, etc., until I have but a few hours for sleep. God is helping me, I'm sure, or I could not hold up under it. Praise Him.

Feb. 17. I worked in office all last week. Led the regular meetings. The Lord graciously poured out His Spirit upon us yesterday. The messages came by the power of God. Seekers in altar at every service. One reclaimed and one sanctified. The power thrilled through the audience last night. Preached 4 sermons.

Feb. 25. Monday the 17th officiated at marriage of our Miss Mayme Williams. Preached funeral of a child, burned to death in house that burned down. Conducted regular meetings. Busy day and night. Preached 4 more sermons.

Mar. 3, 1913. Preached 3 sermons. Conducted regular services, worked in office, etc. Am building a house for printing office and publishing house across street. (Ed. Note: A. J. Tomlinson had given up the small foot-power press and printing office in town and the church publications had been printed for several years by Walter E. Rodgers, and the presses of weekly newspapers in Cleveland. Office and editorial work was conducted from his residence. The printing and publishing building was being built on a part of his property, and which

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he deeded to the church as a donation).

Mar. 10. Preached four sermons again and worked at my regular routine. The Lord has been giving some special refreshing showers. The young people's meeting last Wednesday night was wonderful. The sisters meeting Tuesday afternoon was also much blessed of the Lord. The regular services of the church have had special manifestations of the presence of God.

Sat. night I think one or two were saved from sin, and one received the Holy Ghost. At the Sunday School yesterday 40 or 50 boys and girls were at the altar for prayer. It was a glorious scene. Much weeping and praying as the teachers and older ones were trying to lead the children to Christ. There has been much dancing, talking in tongues and exhortations under the power of the Spirit. Every service is a revival and freighted with God's presence.

Six Thousand in Florida Camp Meeting

May 27. I went to Durant, Fla., the 18th inst. to conduct the camp meeting (Pleasant Grove). I just arrived home today. I preached 30 sermons from one text, Acts 4:32, first clause. Wonderful meeting. Indescribable. 12 baptized with the Holy Ghost evidenced by other tongues. Quite a number renewed, and the saints wonderfully edified and built up in faith. Bro. McLain was with me to pray for the sick, as usual. Brother J. W. Buckalew was also there and rendered valuable service.

About 400 campers, including men, women and children. Great crowds came to the meetings who did not camp. The last day some estimated 6,000 in attendance. They came on foot, horseback, buggies, wagons and automobiles. God gave me great liberty and boldness in preaching. Weeping, shouting, dancing, visions, music under the power,

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as well as music and singing in every service. The people were carried by the Spirit from weeping to shouting, and vice versa, like the waves of the sea. Their voices many, many times sounded like the falling of many waters. The preaching was under the power and demonstration of the Spirit. I give God all the honor and glory.

June 1. Preached 2 sermons yesterday. Had the meeting in the grove at the baptizing pool yesterday afternoon, and baptized 13. The Lord gave us His presence and blessed His Word, as well as the people who were baptized. Large crowd and good time.

July 1, 1913. Nearly midnight. Preached 20 sermons. I left home the 17th of June for Kansas City, Mo. I was there until I just arrived home this evening. I find all well at home, but dear Roy Miller has passed away and was buried two days ago. Bro. (T. S.) Payne has been holding tent meeting in South Cleveland nearly ever since I have been away.

July 20. The Lord has been giving us some great meetings, and tonight was the greatest in some respects. Some converted, or sanctified, or baptized with the Holy Ghost every night. 6 have been baptized with the Holy Ghost up to date, and the saints are getting greatly blessed, the altar is full of seekers at every service. Old time power falling. I have not been preaching much, but have charge of the service, all but the sermon.

Hungry For Gifts, and More Power

July 28, 11:10 P.M. Preached 5 sermons. One week ago tonight the power fell marvelously at the church. Some swept into the shower that I never saw in before. People laughed, cried, shouted, leaped, danced, talked in tongues, got under conviction, fell into the altar, got victory, and I don't

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know what all. Meeting all last week. Prayer meeting in our house at 9 A.M., and at the church at night. Some baptized with the Holy Ghost now and then. The meetings still going on this week.

I am so hungry for the gifts and greater power that it seems I can never preach any more until they are given me. I am almost desperate about the more power. As I sat on the rostrum yesterday just before preaching I felt like slipping out the door, without saying a word, and going to the woods, or somewhere and stay till I received the special help from God I am craving. I did not go. I stayed and preached, but I am still desperate for more of God's power for service.

Aug. 30. After meeting at night. Had special prayer at our house every morning a little past nine last week. Thursday morning I became so desperate that I suppose I acted like I was beside myself. I fell into a spirit of agonizing prayer that lasted for more than an hour. I feel just like the gifts of the Spirit must be given in their fullness, or multitudes will be lost that otherwise might be saved.

It seems that I can hardly stand it. I am desperately desperate about it. Others are anxious, but it does seem like none is as desperate as I am. I feel rather lonely about the matter, but must press on. I preached 2 sermons today with fairly good liberty, but it does not satisfy me. The folks are better satisfied with me than I am with myself. What to do I don't know. I am troubled about the matter all the time. I must not stop here. I must have these gifts in their fullness. I must know I have them as well as I know I have the Holy Ghost. My heart is stirred. I pray God to stir me more and more until I can't rest day nor night without these wonderful manifestations. My heart goes out in agonizing cries, O God, O God, almost constantly.

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What will I do? God help me.

Aug. 18. Monday night near midnight. At one of our morning prayer meetings last week the power fell and Iris played the organ under the power, and some danced, and great blessing fell. Preached 6 sermons, 2 funerals.

My heart is constantly going out to God for the gifts. I feel the church is perishing for the lack of them. I am so desperate about the matter I am turning every stone possible to do my part to meet the conditions God requires. Sometime during prayer I had gotten a little vision of Bro. McLain and myself passing near our baptizing pool, and I got him to baptize me. So last Saturday morning we were called to go and pray for Tom Priest, who was sick, and this called us by the place. On my return I asked Brother McLain to baptize me. He was much surprised, but I insisted, and although I had been baptized twice before I got him to baptize me.

I have so many perplexing questions that I feel I must have the gift of wisdom and knowledge and others as well to make me able to meet every demand and advise correctly. I am praying and fasting and my heart almost bursts out of my bosom with agonizing cries to God. Besides all this I have to attend to my correspondence, which is heavy, keep up the Evangel work, pastor the church, and have the care of all the churches, and try to keep some of the unwise ministers straight. All this and more. Oh God, please help me.

Sept. 4, 1913. Nearly midnight Thursday. Preached 8 sermons, 2 funerals. On Sept. 1, wife and D. W. Haworth presented me with a new desk. I had been using an old board with an orange crate fixed up for pigeon holes and a few boards put together for shelves. Made the picture of it yesterday.

Had a wonderful time at prayer meeting last

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night. We kneeled to pray at 8:30 and were not able to get off our knees till after ten. Some down under the power and nearly everyone affected more or less. Much intercessory prayer.

Sept. 9. Preached 3 more times. The meetings at the church over Sunday were very impressive and powerful. Meeting running at the tabernacle and quite a number are getting saved, sanctified and filled with the Holy Ghost. The meeting is in care of some of our boys, Roe Cry, Charley Grissom and Homer. Quite a revival spirit manifest.

Sept. 15, 1913. 12:30 Sunday night. 4 more sermons.

Sept. 23. Tuesday morning. 2 sermons. Eleven taken into the church Sunday night. Mary's sister, Julia, has been with us a few days. Homer has gone to Knoxville again to school. We are making preparations for a great time at the Assembly.

Oct. 12. After meeting at night. 7 more sermons. My work has been in the office, and my regular routine from day to day. Many things have been reported that tends to discouragement, but God gives grace and victory and courage right over everything. Last Monday night we disfellowshipped about twenty-five members for using tobacco and refusing to quit it, and a few for other offenses. Some saw they were going to be turned out, and asked to be dismissed. Lots of reason for encouragement from many places.

Oct. 20. Monday night. 2 sermons. Things going on about as usual. Praying for the sick nearly every day and sometimes 3 and 4 times a day. Preparing for great things at the Assembly. The Lord makes me able to meet every bill as they come due but the grocery bill, and we are paying some on that. Good reports of work on the field.

Nov. 2, 1913. After meeting at night. Quite a number of people have already come in for the Assembly.

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The Lord gave us wonderful meetings today. I am making every preparation I can to make the Assembly a success.

Nov. 26. I have been so busy with my work that I have neglected my journal. The Assembly has come and gone. Have had Assembly folks in our home until today. The Assembly was a great success. I suppose no language can describe it. The Holy Ghost set His approval on me as General Overseer again. It was wonderful. The workers all showed a willingness to work, and God displayed His power marvelously. 3 more sermons.

Chapter XX

Notable Leaders Arise

Great Divisions in the Church of God Movement

(Editorial Note) From the farflung evangelistic trips the work of the church of God, in A. J. Tomlinson's part, was more and more in the general direction of the work. The publishing work had begun to reach tremendous proportions, with the weekly Church of God Evangel reaching every state in large volume, and to most countries of the world. The inauguration of a Bible School at Cleveland also for the training of the ministry received wonderful acceptance, and camp meetings, such as the Pleasant Grove Camp Meeting in Florida in 1909, was already being adopted in many parts of the country as well as in mission fields.

While many regional leaders of the work published church papers, only the Church of God Publishing House had brought forth the Sunday School literature. Homer had made preparations for his father, but as he entered regular work in educational institutions this fell back on A. J. Tomlinson. News of the work came in from all the world, and the headquarters at Cleveland was firmly established.

One of the great goals in the vision of the church of God from R. G. Spurling, Sr., in 1886, and from the beginning in 1903 in the leadership of A. J. Tomlinson was that the church might be united, see "eye to eye and speak the same thing." In such unity they hoped for the answer to the prayer of Jesus in the 17th chapter of St. John, to the end that the world might believe that Jesus is the Son of God and the Saviour of the world. A. J. Tomlinson felt that there

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should be both organic unity and unity of doctrine.

While he manifested utmost charity to all whose doctrine varied from the pattern as it had been delivered, and in which the church of God had been confirmed by mighty signs and wonders, yet he cherished the doctrine more than anything else. Now he was to come face to face with whether he would hold the doctrine, or allow for vast variations. Those that knew him were sure he would hold to the doctrine, though all forsook him. And it would come to that.

The Pentecostal Holiness Church

We have mentioned that there was a large proportion who felt that there should never be a church, but all should be free. Among these leaders of this teaching there was now a great swing the other way—to have a very strict organization. Thus, J. H. King, who had taken issue on this subject in the Atlanta meeting in 1909, by 1911 gathered a large group at Falcon, N. C., and organized the Pentecostal Holiness Church, adopted by-laws, and constitutions, and set up a strong organization. A considerable section of the movement gathered with this church, and thus making a definite rivalry in publishing, ordaining ministry, and leading churches. A. J. Tomlinson felt a special closeness with this group, however, because they kept the doctrines of salvation, sanctification and the baptism, and holy living foremost in all their labors.

The Nazarene Church—The Assemblies of God

In 1912, William Durham, of a Chicago, Ill., church of the movement, in close fellowship, but not enrolled as a minister of the church of God, proposed a very direct departure in doctrine: That the experience of sanctification, hitherto taught as a second

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definite work of grace, and in keeping with the teaching of John Wesley, the Free Methodists and the Holiness movement, was error.

Pastor Durham taught the "Finished Work of Calvary," meaning that when one was saved he was as well sanctified at the same time, and that it was a mistake to go back for the second blessing. And yet, this teaching went further to say that nobody could be holy, or sanctified here, but that the experience of sanctification was a progressive work, starting at justification, and continuing to the grave, but none would attain such except through the grave. The meaning of this was to allow that no one could live without sin, that we all sinned every day.

Now we had the Nazarenes who had drawn away in a great division, on the proposition that they had received the Holy Ghost at the experience of sanctification, and without speaking with other tongues. Here was to come another division that would split the movement over the face of the whole earth, denying the separate experience of sanctification, but now would be giving peculiar emphasis to the baptism of the Holy Ghost, with the speaking with tongues.

Many of the ministers accepted this doctrine. Among these was E. N. Bell, of the Church of God in Arkansas, and leading in the work in that state. As A. J. Tomlinson felt he could only hold to the doctrine many of the ministers began to fall away. E. N. Bell invited a number of them to a meeting in Hot Springs, Ark., in 1914, and inaugurated the Assemblies of God. This group incorporated that change in the doctrine, and have maintained it for the most part since. It became the basis of a division of the movement which has brought sadness to many. A. J. Tomlinson talked kindly with all, but felt he could not draw away from the pattern as it had been delivered in much suffering.

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The Church of God in Christ

In this division there was another notable development. At first, Elder C. H. Mason, founder and yet Overseer of the Church of God in Christ, together with L. P. Adams, felt themselves rather drawn to the E. N. Bell group. But when they made that departure in doctrine, Elder Mason and L. P. Adams felt they could not give up sanctification, so they drew to themselves and formed the Church of God in Christ, maintaining the doctrine, and making only some differences concerning the ministry of women in the pattern of church administration. Moreover, it gave occasion for the multitudes of colored peoples coming into the movement to unite with him, feeling they could be strengthened by having a movement among their own people.

The "Jesus Only" Doctrinal Division

Another great departure made itself felt by 1915. Many felt this suggestion came first from the same Pastor Durham of Chicago, who had proposed the "Finished Work" doctrine, but Homer believes firmly, and he was in Indianapolis at the time talking with him, seeking to dissuade him, that George T. Haywood, pastor of the colored church there, gave first strength to this.

Pastor Haywood proposed that the "Name of God, Jesus, and the Holy Ghost was Jesus." First, it was a denial of the Trinity. Secondly, it denied the use of being baptized in water using the expression of being baptized "In the name of the Father, and of the Son, and of the Holy Ghost," and enjoined upon all who had been so baptized to be baptized over again using only the name of Jesus. It took the form of being a doctrine of baptism, rather than making other departures, as in the case of the "Finished Work." This caused a very great division in the

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work, a division which is still widespread, and as with the "Finished Work," touches the movement all over the world.

As this was a departure from the doctrine in the revelation A. J. Tomlinson felt he had no choice but to hold to the doctrine as it had been delivered, and this "new light" he felt compelled to reject. "The Lord has blessed us so," he said on many an occasion when new doctrines were presented, "I'd be afraid to change."

The reader can observe that all these departures were a "leaving out of something" of the revelation, thus were surely of a negative nature. It is far easier to deny something than to establish it. Nevertheless, A. J. Tomlinson could count them as his children, and children of the church of God where the great revelation had first come in a general way.

It is far more difficult to write in a diary of events such as these than of the daily and nightly revivals, with multitudes of souls being saved and thousands of people crowding around. Though he himself was not evangelizing any more, A. J. Tomlinson was a motive power behind a revival labor of world-wide proportions. The main article in his weekly paper, the Church of God Evangel, was always of inspiration to the thousands of ministers and workers all over the world. He was urging them on, and on and on. Though some dropped out others took their place, and the work increased mightily. There are only a few entries for the years 1917 to 1919 in the diary, and probably because he was writing so much all the time and full records were published in the weekly and monthly papers, and in the annual minutes. Besides, he was issuing constantly from the church printing plant, working night and day, millions of tracts he had written and prepared, and with which he declared he was "Sowing down the earth." We enter the brief notations

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bringing the work up to the end of 1921.

Jan. 28, 1916. Well, here I am again after an absence of several months. During this time I have waded through some of the hardest places of my life, but thank God, in every conflict I have come out more than conqueror, and I am still on top.

Since last writing I passed the age of fifty, went through the great Assembly, was continued as General Overseer and publisher of the paper. I have done much more than I thought I could and still greater things are just ahead. The paper has reached a new peak of circulation, and the Sunday School literature is gaining favor with the people. Homer is still in Indiana. Wife and Iris came home and have been helping me faithfully.

We have recently purchased a big temple at Harriman, Tenn., for the next Assembly. The great church of God is growing and prospering in power and numbers. Multitudes more are looking this way. Calls for workers and preachers come from every direction far and near. My nerves are strained to the uttermost nearly all the time with responsibilities and work. God alone has been sustaining me both with health and wisdom. He shall have all the glory. Hallelujah! (Editorial Note: Between terms in the University Homer had assisted M. S. Haynes and J. S. Llewellyn, and their families in a very great revival at Harriman, a hundred receiving the Holy Ghost in three weeks. It was this beginning that the thought was advanced to hold the next General Assembly at Harriman, where there was a large temple available.).

Mar. 18, 1916. I don't write much in my journal any more for two reasons. First, my work is one common routine from week to week, with the general editorial and office work. This keeps me busy from early morning to late at night. Second, my time is so taken that I scarcely have time to take on the

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extra few minutes every day that it would take to prepare interesting notes.

May 15, 1916. Here it is summer time again. Many perplexing questions since I last wrote, but victory has always been the result. I was at Harri-man (Tenn.) a week ago making some preliminary arrangements for the Assembly in November. Preached 3 times in the temple. Yesterday I was at Copper Hill, Tenn., and raised \$300.00, and dedicated their church house to the Lord. All day meeting, reached the end at 10 o'clock at night, when all stood before the Lord while the dedicatory prayer was said.

May 24, 1916. Went to Chattanooga last Sunday, May 21, and dedicated their new church house to the Lord. Had a fine time.

July 14. I went to Chandler's View, (Tenn.) on the 4th of July to adjust some difficulties that had arisen between them and J. S. Llewellyn. We were successful in the matter, although it took much prayer, wisdom and love. I preached in Knoxville both going and coming. Homer is at Culver, Indiana.

S. W. Latimer's little boy has been here for a week. He was about to bleed to death when he brought him. The blood has been stopped, and he is getting stronger now.

On the 19th and 20th of June a few of the brethren met here to talk over the divorce and remarriage question, and try to get together on it, but our efforts seemed to be in vain, although we believe there was some good accomplished. I have many perplexing problems to consider and deal with of late. God is helping and giving wisdom, but oh, how I feel the need of help from Him in the great position of responsibility I occupy. God help me, and give me love, grace and wisdom.

July 25, 1916. Last Sunday I went out 7 miles from town and dedicated the Kinser Tabernacle.

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Had all day service. Large crowd. The power of the Lord was gloriously realized.

Oct. 5, 1916. I went to Harriman, Tenn., Sept. 30, last Sat., to look after the interests of the Assembly, which is to convene next month.

To my surprise last Monday night the church here at Cleveland selected me as pastor by acclamation. As I hardly see how I can take the pastorate on account of other matters and press of work, I have not yet accepted the position, but I am giving it some attention, and will probably decide before long.

Nov. 13, 1916. The great Assembly at Harriman, Tenn., has come and gone. The press of work is so great I am unable to make much note of the proceedings here, but the most important matters are given in the paper and the minutes.

I have been preaching and preaching and giving no record of the sermons. The power falls wonderfully at the services. I have accepted the pastorate, although, as I told them, I do not see how I am to do the work justice with all the other work pressed upon me. It does not seem favorable to move to Harriman now.

Dec. 26, 1916. I have been preaching two or three times a week since the Assembly, besides doing all my other work. On Sunday, Dec. 17, the message was powerful and it was so effective that many were affected, and the service continued till some time afternoon. Last Sunday we had a great time and many were melted to tears while the message was being given to the children.

The message Sunday night was owned and blessed of the Lord. After it was concluded the power began to fall, and many danced and shouted for joy, while some handled fire, red hot coals, blazing coals, hands on stove and in the blaze (without hurt or smell of fire). Wonderful time. Music under the

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power, etc., etc. In our Sunday schools were reported 289, besides visitors. Have taken in some new members, too. Our work is still heavy. We are at it constantly from 6 in the morning till 10 and 11 at night. God is giving strength and making us able for it. (Editorial Note: Such experiences, counted as signs and wonders, of handling live coals of fire, even passing them from one to another, often women would pass them through their hair, and all without hurt, appeared in the churches throughout the country and overseas as well. Many instances were reported of the supernatural. Missionaries reported that attempts on their lives by poison did not effect them, and such immunity stunned the natives, bringing multitudes to the power of the gospel. Multitudes heard the gospel in their own language through speaking in tongues under the power of the Holy Ghost. Many who had never played the organ or piano would play blessed music under the power of the Spirit. Children, under the power of the Holy Ghost, would dance for as much as an hour on 10-inch altars, with their eyes closed, speaking with other tongues, and not even bobble as they went from end to end of a long altar rail. The first record of the taking up of serpents appeared in the 1914 Minutes of the General Assembly.)

Chapter XXI

World Headquarters Of The Movement

Publishing Activities, Great Labors

Jan. 27, 1917. Well, I could not possibly keep up and do the work I am doing if the Lord did not hold me up. But it is wonderful how my strength holds up. I can't take time to give a detailed account of my work in my journal as I used to do. I work from 16 to 18 hours a day, and have to hurry in everything I do. God gives wisdom, grace and strength. My heart magnifies the Lord for His wonderful help to me. How I love Him.

Feb. 21. Monday my body gave way a little under the strain, but I am myself again now. Thanks to God. Am having to build an addition to our office building to make room for extra printing machinery and equipment. Good word from the churches and Sunday School generally. The work all over is on the increase.

May 28, 1917. Have had meetings at the new Sunnyside Tabernacle every night, except Sunday nights, for nearly a month. (This was a third church in Cleveland.) Six or eight have received the Holy Ghost. Am getting a new press at a cost of \$1,100, besides the outfit I got of Bro. J. S. Llewellyn for \$1,250. Our work is moving on nicely.

One week ago last night we had one of the most wonderful meetings we have ever had in Cleveland. Only one got the baptism of the Holy Ghost, but much other good accomplished, and the power continued to fall in waves for hours.

June. 29, 1917. Have been having meeting every night at the tabernacle in South Cleveland nearly all this month. 25 or more converted, besides a number

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sanctified and filled with the Holy Ghost. We have had some very interesting street meetings at five or six different places in the city. Had the brass band with us a part of the time. At some of the street services people shouted, danced and talked in tongues, besides many good testimonies, the songs and preaching. Have been running a wagon from my home to take the workers to the tabernacle. As high as 30 have ridden at a time.

Nov. 10, 1917. As it has been several months since I have written anything here, many things have transpired. We moved the meeting from the tabernacle up to the church and the revival went right on till the first of Sept. About thirty additions to the church and about the same number received the Holy Ghost. At the church meeting the first of October they pressed me so that I accepted the pastorate again for another year.

The 4th of October the Elders met in Council here, and Nov. 1-6 the Assembly at Harriman, Tenn. This was indeed a wonderful time. The other records show the happenings, so I will not take the space to describe it here. God made me able to manage everything in my department as moderator. I feel somewhat worn over the strain, but I work day and night just the same.

Opens Bible Training School—Now Lee College

Jan. 2, 1918. The watch night meeting at the church was fine. Weather very cold and rough. The Bible Training School started yesterday. I opened the school with a lecture and Bible lesson and prayer. Dedicated the school to God for all the future. There are ten scholars and still more are expected. Sr. Nora Chambers is teacher under my directions. (Editorial Note: By 1922 the school had 200 scholars; in 1948, as Lee College, in a \$1,500,000.00 plant in Cleveland, it has 800,

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under direction of E. L. Simmons, as president).

June 6, 1918. I see I have not written here for a long time. Many things have transpired that are recorded elsewhere. The Bible School closed April 5, and the Council of Elders followed for several days. Little Thelma died (Halcy's child, age two years and six months).

The work going on and increasing all the time. I am now about to finish up a second addition to the Evangel office to care for the increasing activity. The churches are increasing rapidly. Revivals and camp meetings are reporting great success.

Homer got to come home only a few days, and was called back to New York in war service. The war has spoiled all his plans and mine, too, concerning him for I hoped to soon have him helping me in the church and school work. All for this time. Should not wait so long again.

Sept. 27, 1918. Much has transpired. The work in the office is increasing. We are about to complete an addition to our dwelling house so as to make room for our Bible School students.

Investigated by U. S. Department of Justice

I believe I have had some of about the hardest trials of my life to wade through during the past few months. But God has given grace and I still have the victory. About a month ago a government officer came in to make some investigations, and took a sample of everything we have, and some of our record books, that has caused us much inconvenience. He promised to have them back in a few days, but they are not back yet.

Homer was home a few hours about two weeks ago, but we heard from him yesterday and he stated that he with his company would probably sail for France today or tomorrow. (Homer was in the Tanks Corps, with Eisenhower in America, with

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Patton in France). We feel very serious about it, but we have taken consolation in knowing he is trusting in God, and we believe the Lord will take care of him and bring him back to us. Milton has started to school again, and Iris is taking a course of music lessons, besides helping me so faithfully in the office. I am busy preparing for the Annual Assembly, besides my other regular work. Still working 14 to 18 hours every day.

(Editorial Note) The investigation by government officers which came upon A. J. Tomlinson were instigated by bitter enemies, who used every means to discredit the work of the church of God. A. J. Tomlinson's son, Homer, had been a cadet officer in the Cadet Corps at the University of Tennessee, was Summer School Secretary of the Culver Military Academy, and held this for three years, then became President of the Junior Plattsburg Military Training Camp, Plattsburg, N. Y., these two being the largest and most expensive private military summer schools in America. Both were very small, Homer's special task was to make them larger, and in such capacity gave much labor to the building up of the Boy Scouts movement in America, working close with Dan Beard, Ernest Thompson Seton, Baden-Powell, James E. West and others.

Be assured that the full investigation completely exonerated A. J. Tomlinson in respect to accusations of disloyalty. A. J. Tomlinson preserved in his diary one clipping, called "Bob Shuler's Free Lance," and published by this noted Methodist minister in Los Angeles. He starts his denunciation as follows:

"I have in my possession a paper published in Cleveland, Tennessee, the organ of the Holy Roller movement in this country."

He proceeds with a bitter denunciation and wholly misrepresents both A. J. Tomlinson and the

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church of God, though he does not mention the church of God nor A. J. Tomlinson's name. Instead he calls them Holy Rollers.

It were no wonder the leaders of all churches were up in arms against the church of God and its message, because their constituency was leaving them by the tens of thousands, in all states, and all over the world. Thousands of their great missionaries were being filled with the Holy Ghost, some in every nation.

A. J. Tomlinson did not deign to answer any of them, but taking a far more fitting position he often endeavored to show that if it had not been for the immortal labors of the churches which had come before this vast work could not have come forth in such wonder.

During these years the people had been ridiculed by calling them Holy Rollers everywhere. And all the world knew that the headquarters of this work all over the world was at Cleveland, Tennessee. Homer tells of visiting in a water front restaurant in Brooklyn, in the course of his pastoral labors in New York, a place where globe-traveling sailors congregate. One of them, somewhat in his cups, boasted loudly that he knew every city in the world. He asked anybody to name a city, anywhere in the world and he would tell what it was noted for. Several cities were named, around the world, and he promptly gave some distinctive and correct description. At last Homer asked him for Cleveland, Tenn. Without waiting a moment he exclaimed, "That is the biggest Holy Roller city in the world!"

Persecutions had been bitter in many places. J. W. Buckalew, a mighty man of God, and who accompanied A. J. Tomlinson on that great journey to the Bahamas, was shot seven times, jailed many times. The last shot was the cause of his death.

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Yet so fervent was he that when he saw himself failing and could not keep his round of revivals in Florida he asked J. W. Pitcher, of Baltimore, Md., to preach, while he sat in a rocking chair at the services, too sick to preach. One night a challenge was left on the pulpit, that it could not be proven that "The Blood of Jesus Christ would cleanse from all sin here on earth."

J. W. Buckalew heard the challenge. He couldn't stand it, and insisted that he be helped up to the stand. Holding the stand with his hands he preached for two hours, claiming the blood of Jesus Christ could cleanse from all sin here. At the end he collapsed, was carried home, and died about the break of day. His last words were something like this, "I only wish I could see what God will do for the church of God in the next fifteen years." That was in 1915. There were tens of thousands of ministers going everywhere, with a zeal like that. The privations endured by many were appalling, both in America and in mission lands, so burdened were they with the urgency of the message. No wonder the movement covered the earth swiftly.

Church of God Changes Lives

At Cleveland, Tennessee, by this time, by the holiness of their lives the people of the church of God were no longer persecuted. The mill owners, still on the 12-hour day, had at first complained because so many of their employes stayed up so late at night at the revival meetings they could not work the next day. This gave way to a realization that these folks quit wasting time smoking tobacco, chewing tobacco, and using snuff. Also they were healthier, and cleaner in all their habits, and conversation. They weren't absent any more with hang-overs from drink. Merchants discovered that

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they were honest and would pay their store accounts. Many that had beaten bills would come and repay them, long after such had been marked off as dead. Here was something the whole town began to appreciate.

Then they began to realize that thousands of people were coming to Cleveland, at Assembly time and other times, from everywhere. It began to show big in the business of the city. No wonder Charlie Harle, and head of the City Commission, President of the Merchants Bank, counted it a high annual privilege to attend the General Assembly and relate year after year how he "met Bro. Tomlinson when he first arrived in 1904, and we've been friends ever since." Mr. Harle and his family were Cumberland Presbyterians.

Thus at Cleveland, Tennessee, a great victory had been won. The church of God and A. J. Tomlinson had won the favor and confidence of all the people. Persecutions began to wane all over the world, and this was truly a time of rejoicing among the many who had suffered in those beginning years.

We take up the diary again in the Fall of 1918.

The Influenza Epidemic

Nov. 13, 1918. We were deprived of having the Assembly on account of the "Influenza Epidemic" that has been raging for more than two months. Thousands and thousands have died of the plague. Some of our people succumbed, but not many.

We held the Council (of Elders) Oct. 22 to 29. The church work is going right on as if we had the Assembly. Overseers appointed, pastors appointed, and no block in the way. The Bible school opened, but many scholars have been kept away on account of the influenza, and will be in later.

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We have had cases in our own home for about six weeks. Only Iris and Milton been down of our family, but six or more friends who came in took down with it. I have prayed for at their homes as high as 30 a day. Many handkerchiefs have been prayed over and anointed and sent to the sick. Telegrams, telephone messages, letters have come in by the score calling for prayer. We have never known such an awful time before.

The Government closed all churches and public gatherings of every kind. We missed four Sundays, but commenced again last Sunday. The announcement came that the World War had closed and preparations are being made for terms of peace. We don't know what will be next. (Ed. Note: Homer gives his testimony of being seized with influenza, with many of his company, in France. Compelled to go to the clinic he accepted the medicine prepared, and when the medico was not looking emptied the glass over his shoulder and out of a window, resolved to trust wholly in the Lord for healing. Many of the comrades at the clinic that day died shortly, but after two days he rose up healed, and without medicine).

Dec. 27, 1918. A few more students entered the Bible School. One of them, Mrs. Bennie Terrill, was taken sick about a week ago and only lived four days. She died in our home. Three sick at one time, Blanche Koon and Mary Howell were the other two. The town authorities have closed all public services again, so we cannot have Sunday School or meeting. It is reported there are a thousand cases (one-fourth of the population) of influenza now. Many dying. Whole families sick, and in some cases no one to wait on them. Public schools shut down. Our office work much hindered because most of the staff have to be out so much, either sick, or have to wait on the sick, or help

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bury the dead. (Editorial Note: More people died of this epidemic than in any epidemic in the history of the world. As severe as it was in America and Europe the toll was even greater in South America, Africa and Asia. As swiftly as it struck it faded away).

I ordered machinery a week ago to equip a bookbindery, also a fine typesetting machine, at a cost of \$3,700. The church is growing and the work is spreading in spite of all oppositions and discouragements.

I am convinced now that I had a case of the influenza. I was very sick and went down to the house and lay down, but was called up in about fifteen minutes to attend to some business. The second time I went to bed, and I had to get up again in a few minutes. I thought, well, if I haven't time to be sick I'll just stay up. So I never went to bed any more only at night. But I had the same symptoms, and was affected just like all that have the disease. I was sick about two weeks, but God held me up. Thanks be unto Him. I never missed a time of going to the table, but several times I could scarcely eat, and several times I only ate apples. While I was sick I prayed for many sick. I never told anybody how I suffered until after it was all over.

I have preached many funerals, prayed for hundreds, and on the go day and night, and all times of night. This has been an awful time and not over yet. Homer has been in France for some time, but since the war has closed we are looking for him to come home soon. We are anxiously awaiting his return. The year has nearly come to a close, but it has been a great year in many respects. My dear wife has never taken the influenza, although she has had the care of fourteen or more cases. God has sustained and held her up. Thanks

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to His name. He is so good to us.

Dec. 31, 1918. I have surely done my best the past year. I do not know how I could have done any more unless my capacity could have been enlarged. I have strained and forced myself to accomplish what I have. But with all this I feel that what I have done has been too little for my Lord.

I finished the year by preaching the funeral of Lee Stanley, a promising young minister in the church. The influenza epidemic is still raging, and quite a number of the church people are dying, but not so many, it seems, in proportion, as others. Our office work is getting to be enormous.

"Lord, Increase My Capacity—"

Jan. 1, 1919. Early in the morning of the new year. I have very good health. Wife is in good health. The children are scattered. Milton is at home, going to school. Iris is working hard helping me in the office. Homer is in France in the Army. Although the war is over they are holding thousands of the soldiers for guard duty, or something. Halcy is at her home in Chattanooga. Little Thelma is in heaven, the best place of all.

I want this to be the greatest year of my life. My heart cry is, Lord, increase my capacity so I can serve Thee better, and do more for Thy church, and humanity in general. Give me both wisdom and knowledge, so I can be fully prepared and made able to meet every emergency, and not make a single mistake in any decisions in my official capacity.

Jan. 31, 1919. Wife went to the bedside of her dying father three weeks ago tonight, in Elwood, Ind. Later he was moved to Cambridge City, Ind. We received a wire message today that he is dead, and will be buried next Sunday.

Work going on here about the same as ever.

DIARY OF A. J. TOMLINSON

Very seldom do I get to bed till midnight, then up at five in the morning. I feel very much worn tonight at ten, but I do not have time for sleep at all, only I have to sleep some.

Feb. 20, 1919. Wife came home last week very much worn. Had a new experience yesterday. Held a funeral service for three corpses at once, all died in one home, two sisters and a baby, Clara Maples, May Tibbs and her baby. Influenza the cause.

March 10, 1919. Have recently installed a new intertype machine in the Evangel office, at a cost of about \$3,700. The work is still on the rush.

Apr. 21, 1919. Everything moving on nicely in the home and office. Homer came home on the 11th from France, having been discharged from the Army. We have had all of our children with us two or three times since he came, and we enjoyed it fine. The children presented us with some china-ware for our wedding anniversary.

The Bible School closed *Apr.* 4, with nice exercises. The school was a success. Two, A. D. Evans, of North Carolina, and Earl Hamilton, of Tennessee, were awarded diplomas.

(Editorial Note) On the occasion of this visit home, A. J. Tomlinson and Homer spoke much together for the furtherance of the work. Notably, arrangements were completed for Homer to prepare the Home Study Bible Training School course, and the Book of Doctrines.

Upon his return to New York, by the providence of his outstanding activities with publishers, Homer was able to inaugurate the evangelistic ministry on a world-wide scale of Sr. Aimee Semple McPherson, who went on to build the Angelus Temple and found the 1000-student Bible College, in connection, and the Foursquare Gospel Church. Starting on the opening night with ten thousand in a tent, then in the Lyric Theatre, Baltimore, Sr. McPherson's

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ministry probably brought more souls to Christ than any other evangelistic figure in history, exceeding even the million and a half which Francis of Assisi is said to have won.

We return to the diary, the next entry being Aug. 12, 1919.

Aug. 12, 1919. Nearly four months have sped away since I opened my journal to write. We erected another addition to the Evangel Office, and making room for the Bible School. It is not yet completed, but we occupied it Aug. 9th. I am having quite a test of faith for money to complete the building. No one knows my heaviness and perplexities. I tell it to God only and He is blessedly giving me grace. The elders in council advised me to put up the building, when they met in April. I am doing my best. I have borrowed the money largely on my own responsibility. I am trusting God to make me able to meet it.

Sam C. Perry and J. L. Scott have been discontinued from their ministry in the church and are giving us some little trouble. They are opposing the church and its government and doing all they can against us, but God is wonderfully with us and blessing us. He is pouring out His Spirit in a wonderful way at the church services and prayer meetings both in this town and in other places. Two Sunday nights in succession I had charge of the services at the church, and the scenes at both meetings beggar description. It was wonderful. Large crowds and wonderful outpourings. Waves and waves of blessings poured out.

Aug. 20, 1919. I am out early this morning. Retired about 12 last night and out at the office this morning early enough to have a light to write by. I am very heavily burdened this morning about the work. The responsibilities are very heavy.

DIARY OF A. J. TOMLINSON

The capacity of our printing plant is too small to get the work done that is required. We are printing the paper each week, preparing the Sunday School and Home Class quarterlies, lesson leaves and picture cards. Then we have the text books to prepare for the Bible School. I feel like raising my hands to heaven and crying to God for help. O God, please help me this morning. Besides these responsibilities wife and daughter are to go on a trip tomorrow to Kansas for a family reunion, and on top of these and a thousand other cares I have the care of all the churches.

I feel almost crushed under the load this morning, but I must roll it off on my Saviour Who has promised to bear all our burdens for us. I'm sure God will help me, for all of this work is His. I did not put myself in this position. I was forced into it, yet I accepted it willingly to do my best, and this I am doing. Lord, please help me this morning to bear up under the load.

Nov. 17, 1919. Here I am still alive and writing again after a silence of almost three months. Many things have transpired since last writing. Have just passed through the greatest Assembly that has ever been held. Descriptions of it are given in the *Evangel* of Nov. 15th and 22nd. Personally the past few months have brought the bitterest opposition against me I have ever known. This opposition, however, brought no danger to my life, like previous years, but the opposition has been more far reaching in extent. The Lord has wonderfully sustained and given grace.

The greatest victory was won at the Assembly that has ever been known. Each Assembly brings stronger ties and greater evidences that God has set me as Overseer of the church. Gleams of light, angels, Jesus, were witnessed by many either in vision or reality, around and over me at certain

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periods to force people to know that I was in the place God designed.

I have often longed to be free from the great responsibilities incident to such an exalted position, but as long as God will give grace I will not shrink, but go on boldly trusting in Him.

The reports, work of the Assembly, and everything, went through with a sweep. We now have the Bible School here in the building, the correspondence course is under full sway with away over 200 students. All the churches, the publishing house to operate, and the overseers of the states, besides the home and foreign mission work—all of this under my direct supervision. I still work day and night and my good wife sticks close to me in everything and bears her part of the responsibility. She fed from one hundred to one hundred and fifty every day of the Assembly, and kept forty or fifty in the house every night. Besides all of this she teaches a Sunday School class of boys, is superintendent of the Home Class Department, and I am Superintendent of the Sunday School. And very frequently I am called on to preach at the regular services.

Feb. 20, 1920. Another three months has sped into eternity. Things unexpected have transpired. The most impressive was the death of our daughter, Halcy Olive (Hughes) the 14th of January. This was so sudden the shock was almost unbearable. And after this long it is almost more than we can stand at times. She was brought home the 15th from Chattanooga, and we kept her remains with us in the home till the 16th, when we held the funeral at the church before a large crowd of sympathizing friends. Homer came home from New York. He had married a wife only a short time before. God's grace sustains and comforts, or it

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seems we would be unable to endure.

The church work and the Sunday School work are both prospering everywhere we have touched. The drive to raise money to pay for the publishing house has brought in over \$4,000. We have purchased a plot of ground, about two acres, for the auditorium, also about fifteen acres for the orphans home. I am still Sunday School superintendent, Mary is Supt. of Home Class work, and teacher of the boys class. Iris is head clerk of the B. T. S. (Bible Training School) by correspondence. Milton is in school. We are indeed a busy family. But God is with us.

4000-Capacity Brick Auditorium for Assembly

Mar. 15, 1920. Yesterday we dedicated the new auditorium site and land to the Lord. Good service, good attendance. I preached the sermon and prayed the prayer. The work of preparing the foundation and basement commences this morning. From my office as I write I look out of the window and see the men and teams. Beautiful morning and fine weather. (Editorial Note: The temple at Harriman, Tenn., scene of the General Assembly in 1916, and 1917, was sold. No Assembly was held in 1918 due to influenza epidemic. The 1919 Assembly was held back at the College Avenue Church of God, in Cleveland. The throngs had increased so it was decided to build an auditorium, accommodating about 4,000, on the new site just a half a block away, at the corner of 25th St., and Montgomery Ave. The new acreage for additional orphanages was near by, on a site now occupied (1948) by a large Stove Foundry. The orphanage was later built on the Lee Highway, a few miles South of Cleveland.)

June 16, 1920. Three months have fled away since I last entered a few words here. They have

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been months of interest, anxiety, responsibility and progress. The work of the General Overseer, the responsibility of which is growing greater; the Evangel office, which includes the work as editor; superintendent and manager of the printing and publishing department; manager of the Exchange Department; Superintendent of the Sunday School, which increased to over 200 part of the time; gave much attention to the building of the auditorium, and have financed the whole of it up-to-date.

Our dearest daughter, Iris, was married to Avery D. Evans at 8:30 tonight. Very impressive ceremony, decorations fine, prepared by friends. Wedding at the church.

During this time I called a special drive to finish paying for the Evangel building, which went over the top the 6th of June. The whole was \$6,-367.10, with an over plus received of \$108.97. The Lord has given me favor with the bankers and business men until I can get anything I ask for. I have borrowed thousands of dollars at the bank with no security, and have used hundreds with no notes given, just my word. This is God's work. It is wonderful.

(Editorial Note) A. J. Tomlinson made no further entries in his diary during 1920, and indeed only a single entry in 1921, under date of Sept. 2. These were climax years in the spread of the work in the first period of twenty-years of the rise of the church of God. The great auditorium of brick was ready for the 1920 General Assembly, yet its four thousand capacity was far too small for the great audiences which attended. The Bible School had increased, and the Auditorium was pressed into service to accommodate classes. For the records of these years, the mighty revivals, the building of churches, the miracles of healing, the signs and

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wonders attending the work everywhere, one need but turn to the pages of the weekly Evangel. His weekly messages in the Evangel were the drive and push of a mighty leader, ever calling ministers and workers to greater labors, more earnest endeavor. Multitudes who could not attend services regularly counted this paper's weekly visits their connection with the church.

Test of the Doctrine of Tithes

There was to be another very solemn trial in matters of getting the pattern worked out for the church, and it came at this time. It had to do with J. L. Scott, of Ridgedale, Chattanooga, Tenn., and recently mentioned as having caused some difficulties, and as taking exceptions to the government of the church.

When the church of God began to rise it had the vision that to "bring the tithes into the storehouse" was the Bible plan. At that time this was very unpopular doctrine, other established churches openly advocated that it was too much to expect. A. J. Tomlinson inaugurated this thought in the church of God from the beginning, and the whole church had accepted it with joy.

As the account was reported at the time J. L. Scott, a bishop, and pastor of the Church of God at Ridgedale, Chattanooga, Tenn., a church established in 1908 by A. J. Tomlinson personally, and occupying a large building built and dedicated by him, decided to withdraw from this teaching, and declined to follow the teaching of the tithing system. After long-suffering consideration in the matter, A. J. Tomlinson supported the state overseer in asking J. L. Scott to resign, and did withdraw his ministry. J. L. Scott refused to vacate the church, and gathering a portion of the congregation, held the church, and started another group, of which he became

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General Overseer, and called "The Original Church of God."

Here had been a severe test, and looking back, it was a very hard test, as to whether the church would hold to the doctrine of bringing the tithes into the storehouse as a Bible plan for the support of the storehouse, the church. Today the doctrine of tithing is universal among all the groups, and nearly all churches have adopted it. In this year, 1948, the Southern Baptists of Texas set out to enroll a million tithe-payers, and the week of this writing the treasurer announces that the sums are so much they are far behind in counting them.

The single entry made in the year 1921, by A. J. Tomlinson, in the remarkable diary, is dated Sept. 2.

"General Overseer of All The Churches

Sept. 2, 1921. I can hardly believe that more than a year has passed since writing anything on these pages. The facts are I have been pressed all this time beyond measure, and could not snatch enough time to even think of it. So many things have transpired that it seems useless to try to go back over the time and give the information. I suppose almost everything is recorded in the Evangel, or the Assembly Minutes, and the books and papers in the Evangel office.

The past year has been the hardest of my life in many respects. Since the Assembly I have filled the place of General Overseer of all the churches; distributed the money to the ministers since Jan. 1st this year; editor and publisher of the Evangel; business manager of the publishing house, Superintendent of the Bible Training School, both the home school and by correspondence; Superintendent of orphanage and children's homes; financed the debt on the Auditorium; preached a lot of funerals;

DIARY OF A. J. TOMLINSON

performed a number of marriage ceremonies; preached a number of times for the pastor when he was sick or gone; superintendent of the Sunday School, which has grown up to 313 last Sunday.

I have worked an average of 18 hours a day, and yet I feel I am falling behind all the time. In the office and publishing house I employ from 26 to 30 people all the time, including the managers of the different departments, stenographers, book-keepers, Bible Training School clerks, mailers, book-makers, machinists, press feeders, etc., etc. The payroll is from four to five hundred dollars a week.

Just now we have a tremendous drive in the interest of the Evangel, both to pay some indebtedness on additions to the plant, meeting current expenses and rallying for new subscribers. The strain has been intense, often more than I could stand but for the grace of God and the strength imparted. And now the Assembly is almost here again, and it seems impossible for me to get ready for it, because of the great work I have to do. The Council of Elders is to meet the 20th of this month and the Bible School opens the 26th. Then in November comes the Assembly. I work in the office day and night and scarcely take time to go over to the town. I do my city business almost wholly by telephone and messenger service.

I have instituted and directed a number of city Sunday School drives, and one tremendous orphanage drive, besides overseeing Bible Training School drives for students, and preparing dormitory and school rooms for them.

I will be 56 years old this month and the work and responsibility is increasing with each passing week instead of becoming lighter. My health has been and is now extremely good. Wife is the same good, faithful wife and helpmate in everything that she has always been, and I have thousands of friends

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and lovers that stick to me in everything.

I should add that I have prayed for many sick folks and prayed over and anointed hundreds, if not thousands, of handkerchiefs and aprons for sick people.

* * *

(Editorial Note) It is almost startling to realize that this entry in the diary, Sept. 2, 1921, would be the last entry until Feb. 19, 1923, and then would come the great test of his life, when in his fifty-eighth year, all would be swept away in a day, and he would go to New York and, with his son, Homer, start over again. This would be the testing of the vision of the Church of God—and would bring forth the world-encircling power of his ministry by 1936, in a form that the whole world would come to know as the Church of God.

Volume One of the Diary of A. J. Tomlinson has shown the coming-forth of the movement as a whole, while Volume Two shows the clearer unfolding of the vision of The Church of God, and the gathering-together of the people of the Lord in one fold, with one Shepherd. (St. John 10:16).

DIARY OF A. J. TOMLINSON

Teachings of the Church of God

Prepared by A. J. Tomlinson

World Headquarters, 93-05 224th Street, Queens Village 8, N. Y.

The Church of God stands for the whole Bible rightly divided — The New Testament is the only rule for government and discipline. Below is given some of the teachings that are made prominent:

1. Repentance — Mark 1:15; Luke 13:3; Acts 3:19.
2. Justification — Rom. 5:1-9; Titus 3:7.
3. Regeneration — Matt. 19:28; Titus 3:5.
4. Born Again — John 3:3; 1 Peter 1:23; 1 John 3:9.
5. Sanctification Subsequent to Justification — Rom. 5:2; 1 Cor. 1:30; 1 Thess. 4:3; Heb. 13:12; 1 John 1:9.
6. Holiness — Luke 1:74, 75; 1 Thess. 4:7; Heb. 12:14.
7. Water Baptism — Matt. 28:19; Mark 1:8-10; John 3:22, 23; Acts 8:12, 36-38; 10:47, 48; 16:33; 19:3-5.
8. Baptism With the Holy Ghost Subsequent to Cleansing; the Enduement of Power for Service — Matt. 3:11; Luke 24:49-53; Acts 1:4-8.
9. The Speaking in Tongues as the Evidence of the Baptism With the Holy Ghost — John 15:26; Acts 2:4; 10:44-46; 19:6.
10. The Full Restoration of the Gifts to the Church — 1 Cor. 12:1, 7-10, 28, 31; 1 Cor. 14:1.
11. Signs Following Believers — Mark 16:17-20; Rom. 15:18, 19; Heb. 2:4.
12. Fruit of the Spirit — Rom. 6:22; Gal. 5:22, 23; Eph. 5:9; Phil. 1:11.
13. Divine Healing Provided for All in the Atonement — Psa. 103:3; Isa. 53:4, 5; Matt. 8:17; James 5:14-16; 1 Peter 2:24.
14. The Lord's Supper — Luke 22:17-20; 1 Cor. 11:23-33.
15. Washing the Saints' Feet — John 13:4-17; 1 Tim. 5:10.
16. Tithing and Giving — Gen. 14:18-20; 28:20-22; Mal. 3:10; Matt. 23:23; Luke 11:42; 1 Cor. 16:2; 2 Cor. 9:7; Heb. 7:1-21.
17. Restitution Where Possible — Matt. 3:8; Luke 19:8, 9; Rom. 13:8.

DIARY OF A. J. TOMLINSON

18. Pre-millennial Second Coming of Jesus:

First — To resurrect the dead saints and to catch away the living saints to meet Him in the air — Matt. 24:27, 28; 1 Cor. 15:51, 52; 1 Thess. 4:15-17.

Second — To reign on earth a thousand years — Zech. 14:4, 5; Luke 1:32; 1 Thess. 4:14; 2 Thess. 1:7-10; Jude 14, 15; Rev. 5:10; 19:11-21; 20:4-6.

19. Resurrection — Isa. 26:19; Dan. 12:2; John 5:28, 29; Acts 24:15; Rev. 20:5, 6.

20. Eternal Life for the Righteous — Matt. 25:46; Luke 18:30; John 10:28; Rom. 6:22; 1 John 5:11-13.

21. Eternal Punishment for the Wicked. No Liberation Nor Annihilation — Matt. 25:41-46; Mark 3:29; 2 Thess. 1:8, 9; Rev. 20:10-15; 21:8.

22. Total Abstinence From All Liquor or Strong Drinks — Prov. 20:1; 23:29-32; Isa. 28:7; 1 Cor. 5:11; 6:10; Gal. 5:21.

23. Against the Use of Tobacco in Any Form, Opium, Morphine, Etc. — Isa. 55:2; 1 Cor. 10:31, 32; 2 Cor. 7:1; Eph. 5:3-8; Jas. 1:21.

24. Meats and Drinks — Rom. 14:2, 3, 17; 1 Cor. 8:8; 1 Tim. 4:1-5.

25. The Sabbath — Hosea 2:11; Rom. 13:1-2; Rom. 14:5, 6; Col. 2:16, 17.

26. Against members wearing gold for ornament or decoration, such as finger rings, bracelets, earrings, locketts, etc. — Isa. 55:2; 1 Peter 3:3; 1 John 2:16.

27. Against Members Belonging to Lodges — Matt. 5:34; John 18:20; 2 Cor. 6:14-17; Jas. 5:12.

28. Against Members Swearing — Matt. 5:34; Jas. 5:12.

29. Against the Divorce and Remarriage Evil — Matt. 5:32; Matt. 19:3-12; Mark 10:12; Luke 16:18; Rom. 7:2, 3; 1 Cor. 5:1-5, 13; 1 Cor. 6:9, 13, 16-18; 1 Cor. 7:2, 10, 11; Rev. 2:20-22; Acts 15:28, 29; Matt. 14:3, 4.

Diary of A. J. Tomlinson

VOLUME TWO—1923-1936

Volume Two of the DIARY OF A. J. TOMLINSON brings in portions of the diary from 1880 to 1923 not appearing in Volume One, and which have a direct bearing on the second and far greater phase of the ministry of A. J. Tomlinson, 1923 to 1936.

Cast out and disgraced by ten associate elders, charged with misuse of church funds, he started over again with a small group in the home of his son, Homer, in New York, in January, 1923, and by 1936 had gathered a General Assembly of the Church of God at Cleveland, Tennessee, with some 150,000 in attendance. This event was described by the Chattanooga Daily Times (owned by the New York Times) as "Second only to the Eucharistic Congress of the Roman Catholic Church," which convened at the same time in Cleveland, Ohio.

To have all swept away, and start over again in his 59th year, in the face of bitterest persecutions, court actions, false accusations, and build a greater church in the next twenty years than in the first twenty is one of the monumental labors in the history of ministers. Volume Two also tells of the continuing rise of other groups which had separated: Church of God groups, Assemblies of God, Free Pentecost, "Jesus Only" groups, "Father Divine group," The Foursquare Group, founded by Evangelist Aimee Semple McPherson, Pentecostal Holiness Church, Church of God in Christ, etc., and vast increase in all nations.

CHURCH OF GOD, WORLD HEADQUARTERS,

9305 224th St., Queens Village 8, New York, U. S. A.

Diary of A. J. Tomlinson

VOLUME THREE—1936-1943

Volume Three of the DIARY OF A. J. TOMLINSON includes certain intimate experiences of his life as recorded in the diary earlier, and the climax experiences of the last seven years.

—His experiences when, suffering a stroke at the age of seventy-one, and “fighting death face to face,” and without a physician, the Lord added seven years to his life in a ministry covering the face of the earth—in a personal way.

—Of 3,000 standing in line for prayer for healing at his service—of 3,000 receiving the Holy Ghost speaking with other tongues in a single month, a hundred in a single night.

—Of the tributes and homage of the press and news of the world—of one broadcast, in 1943, on nearly two hundred and twelve radio stations (Mutual) for one hour, by shortwave to all nations, and six thousand programs in twenty-nine languages as presentations of radio stations—in a year, when owing to war, broadcasts of the Pope of Rome could not be heard. Of President F. D. Roosevelt’s long distance call, asking for the privilege of attending his Assembly.

—Of the ambassadors of sixteen nations, including Britain, Russia, China, France, The Netherlands, attending his service in New York to receive the “Banner of Righteousness” from his own hand—World Messages yearly from the noted Easter Sunrise Services at the Mall in New York’s Central Park, conducted by his son, Homer A. Tomlinson.

—Of the appointment on two occasions before his death, of his son, Homer A. Tomlinson, of New York, to succeed him, projecting his strength, like a Moses, an Elijah, a David, to his successor—in the vision of which the “All Churches Assembly Building,” in a ten-acre field in Red Bay, Alabama, is already projected, to be the largest church building in the world, and for the gathering of all churches of every faith.

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